CHRIST & Woman of Samaria



P. Brannen Sculp. Manch.

THE

Church-of-England-Man's COMPANION:

CONTAINING THE

Book of Common Prayer,

And ADMINISTRATION of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies of the Church,

According to the USE of

The Church of England:

Together with the

PSALTER or PSALMS of DAVID,

Pointed as they are to be ſung or ſaid in Churches;

AND THE

FORM or MANNER of Making, Ordaining, and Conſecrating of BISHOPS, PRIESTS, and DEACONS;

WITH

NOTES, Practical and Explanatory.

Extracted from the WORKS of ſeveral learned and pious DIVINES, and other ingenious COMMENTATORS.

MANCHESTER:
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IN TWO PARTS.

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THE PREFACE*.

IT hath been the wiſdom of the Church of *England*, ever ſince the firſt compiling of her public Liturgy, to keep the mean between the two extreams, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any variation from it. For, as on the one ſide common experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniencies have thereupon enſued; and thoſe many times more, and greater than the evils that were intended to be remedied by ſuch change: So on the other ſide, the particular forms of divine worſhip, and the rites and ceremonies appointed to be uſed being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein as to thoſe that are in place of authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the reigns of ſeveral Princes of bleſſed memory ſince the reformation, the church upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main body and eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts, and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to do that duty they owe to the publick.

* The reaſons upon which the Liturgy of the Church of England was formed, and the ſtate of the arguments for and againſt altering things in their own nature indifferent, are here ſet forth very clearly and diſtinctly; ſo that every one may judge of the expediency of compiling the Book of Common Prayer at the Reformation and the Alterations it has ſince undergone; wherein the open, virulent, and malicious pretences, for it's diſcontinuance during the Uſurpation, are conciſely touched upon, and the other practices by miſrepreſentation, printing, and public clamour, are expoſed; a Review was however hereby brought on, confeſſedly more to ſatisfy weak conſciences and ſilence the turbulent, than out of any real defect in the Service, conſidered as a human compoſition. Some account is here given of the Alterations and Additions which took place at the Review, wherein the learned Biſhops and other eminent Divines employed have commended their conſciences to God, and their well-meant endeavours to the candour of all moderate, peaceable, and good men.

THE PREFACE.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoined by the laws of the land, and thoſe laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majeſty's happy reſtoration it ſeemed probable, that amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped powers had made it a great part of their buſineſs to render their people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers pamphlets were publiſhed againſt the Book of Common Prayer, the old objections muſtered up, with the addition of ſome new ones, more than formerly had been made, to make the number ſwell. In fine, great importunities were uſed to his ſacred Majeſty, that the ſaid book might be reviſed, and ſuch alterations therein, and additions thereunto made, as ſhould be thought requiſite for the eaſe of tender conſciences: Whereunto his Majeſty, out of his pious inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all his ſubjects, of what perſuaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of CHRIST) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch alterations as were tendered to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendered) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of argument, convincing us of the neceſſity of making the ſaid alterations: For we are fully perſuaded in our judgments (and we here profeſs it to the world) that the book as it ſtood before eſtabliſhed by law, doth not contain in it any thing contrary to the word of GOD, or to ſound doctrine, or which a godly man may not with a good conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction, as in common equity ought to be allowed to all human writings, eſpecially ſuch as are ſet forth by authority, and even to the very beſt tranſlations of the holy Scripture itſelf.

Our general aim therefore in this undertaking was not to gratify this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings we conceived might moſt tend to the Preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the public Worſhip of GOD; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former book, whether by alteration, addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the alterations were made, either firſt, for the better direction of them that are to officiate in any part of divine ſervice; which is chiefly done in the Calendars and Rubricks: or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: or thirdly, for a more perfect rendering of ſuch portions of holy ſcripture, as are inſerted into the Liturgy; which in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt tranſlation: and that it was thought convenient that ſome prayers and thankſgivings fitted to ſpecial occaſions ſhould be added in their due places; particularly for thoſe at ſea, together with an office for the baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former book was compiled, yet by the growth of Anabaptiſm, through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who ſhall deſire a more particular account of the ſeveral alterations in any part of the Liturgy, ſhall take the pains to compare the preſent book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of GOD, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh and perverſe ſpirits, ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the convocations of both provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of England.

¶ Concerning the SERVICE of the CHURCH *.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The firſt original ground whereof, if any man would ſearch out by the antient fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the clergy, and eſpecially ſuch as were miniſters in the congregation, ſhould (by often reading, and meditation in GOD's word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſome doctrine, and to confute them that were adverſaries to the truth; and further, that the people (by daily hearing of holy ſcriputre read in the church) might continually profit more and more in the knowledge of GOD, and be the more inflamed with the love of his true religion.

But theſe many years paſſed, this godly and decent order of the ancient fathers hath been ſo altered, broken, and neglected, by planting in uncertain ſtories, and legends †, with multitudes of reſponds, verſes, vain repetitions, commemorations ‡ and ſynodals §, that commonly when any book of the Bible was begun, after three or four chapters were read out, all the reſt were unread. And in this ſort the book of Iſaiah was begun in Advent, and the book of Geneſis in Septuageſima; but they were only begun, and never read through: After like ſort were other books of holy ſcripture uſed. And moreover, whereas St. Paul would have ſuch language ſpoken to the people in the church, as they might underſtand, and have profit by hearing the ſame; the ſervice in this Church of England theſe many years hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient fathers have divided the Pſalms into ſeven portions, whereof every one was called a Nocturn: Now of late time a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the rules called the Pie *, and the manifold changings of the ſervice was the cauſe, that to turn the book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Calendar for that purpoſe, which is plain and eaſy to be underſtood; wherein (ſo much as may be) the reading of the holy ſcripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off anthems, reſponds, invitatories, and ſuch like things as did break the continual courſe of the reading of the holy ſcriptures.

Yet becauſe there is no remedy, but that of neceſſity there muſt be ſome rules; therefore certain rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſy to be underſtood. So that here you have an order for prayer, and for the reading of the holy ſcripture, much agreeable to the mind and purpoſe of the old fathers, and a great deal more profitable, and commodious than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of GOD, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order, as is moſt eaſy and plain for the underſtanding both of the Readers and Hearers. It is alſo more

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* It is very apparent from the many unreaſonable cavils thrown out againſt the Service of the eſtabliſhed Church, that moſt of them are made by perſons who never thought it neceſſary to examine theſe weighty arguments for the preſent order ſet forth by authority; probably the beſt anſwer to all objections that can be formed againſt the Liturgy, are contained here and in the next head upon Ceremonies, which, from their commonneſs, are overlooked, as the Book comes very early into the hands of thoſe whoſe proper office is to enforce it; and there is ſufficient cauſe to conclude, that thoſe who have attacked the cuſtom of precompoſed Forms of Prayer, as a thing abſurd in itſelf, when ſuch weighty arguments are yet unanſwered, have either run them over ſuperficially, or thought them unanſwerable.

† By theſe are underſtood thoſe fabulous accounts of the acts and miracles of the Romiſh Saints recited on the days of their reſpective feaſts, which being almoſt as numerous as the days of the year, there was ſcarce a day free from having idle tales mixt with it's reſpective Service.

‡ This was the mixing of leſſer Services with that of a Sunday, or ſome greater Feſtival.

§ Theſe were the Publication or Recital of Provincial Conſtitutions in the Pariſh Churches, which the Miniſter was bound, by the Canons, to declare to his Congregation.

* This Pie conſiſted of Tables and Indexes to direct the Congregation, by reaſon of the great intricacy which was in the Latin Service. It was ſo called from the parti-coloured letters whereof it was compoſed, the initial with other remarkable letters and words being red, and the reſt black. Thus the people, inſtead of attending to their devotions, had to ramble over theſe directions that they might be able to catch the initial words, and ſo accompany the Prieſt, while he was under a neceſſity of hurrying over the Service on account of it's length.

commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſy.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following Saliſbury Uſe, ſome Hereford Uſe, and ſome the Uſe of Bangor, ſome of York, ſome of Lincoln; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtereth in every Pariſh-Church or Chapel, being at home, and not being otherwiſe reaſonably hindered, ſhall ſay the ſame in the Pariſh-Church or Chapel where he miniſtereth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear GOD's Word, and to pray with him.

Of CEREMONIES *, *why ſome be Aboliſhed, and ſome Retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to Vanity and Superſtition: Some entered into the Church by indiſcreet Devotion, and ſuch a Zeal as was without Knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more Abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the Glory of GOD, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by Man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church, (for the which they were firſt deviſed) as becauſe they pertain to Edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony in itſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall Offence before GOD. *Let all things be done among you*, ſaith St. Paul, *in a ſeemly and due Order:* The appointment of which Order pertaineth not to private Men; therefore no Man ought to take in hand, or preſume to appoint or alter any public or common Order in Chriſt's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfy either of theſe parties, as how to pleaſe GOD, and profit them both. And yet leſt any man ſhould be offended, whom good Reaſon might ſatisfy, here be certain cauſes rendered, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof St. Auguſtine in his time complained that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter than were the Jews. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerve quietly to do it. But what would St. Auguſtine have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſt's benefits unto us. And beſides this, Chriſt's Goſpel is not a ceremonial law (as much of Moſes law was) but it is a Religion to ſerve GOD, not in bondage of the figure or ſhadow, but in the freedom of the Spirit; being content only with thoſe Ceremonies, which do ſerve to a decent Order,

* To anſwer the frequent cavils againſt ceremonies indiſcriminately, it is only requiſite ſeriouſly to peruſe theſe weighty arguments; wherein nothing is inſiſted upon as of neceſſity, but the whole is conſidered as expedient; whether for the ſignificancy of ſuch ceremonies as are retained, or the weakneſs of the common people, who ſtand in need of ſuch helps in religious worſhip as tend to excite piety without encouraging ſuperſtition.

and

and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his Duty to GOD, by ſome notable and ſpecial Signification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the Aboliſhment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious Blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the Glory of GOD, that the abuſes could not well be taken away, the Thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a Caſe they ought rather to have Reverence unto them for their Antiquity, if they will declare themſelves to be more ſtudious of Unity and Concord, than of Innovations and New-fangleneſs, which (as much as may be with true ſetting forth of Chriſt's Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe be taken away which were moſt abuſed, and did burden Men's Conſciences without any Cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt Cauſes) may be altered, and changed, and therefore are not to be eſteemed equal with GOD's Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every Man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as others have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only: For we think it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of GOD's Honour and Glory, and to the reducing of the people to a moſt perfect and godly living, without Error or Superſtition; and that they ſhould put away other Things, which from time to time they perceive to be moſt abuſed, as in Men's Ordinances it often chanceth diverſly in divers Countries.

¶ *The Order how the* PSALTER * *is appointed to be read.*

THE Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty-eighth or Twenty-ninth Day of the Month. And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and Thirty Days apiece; it is ordered, that the ſame Pſalms ſhall be read the laſt Day of the ſaid Months, which were read the Day before: ſo that the Pſalter may begin again the firſt Day of the next Month enſuing.

And whereas the Hundred and nineteenth Pſalm is divided into Twenty-two Portions, and is over long to be read at one time; it is ſo ordered that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the Hundred and nineteenth Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, That the Pſalter followeth the Diviſion of the *Hebrews*, and the Tranſlation of the Great *Engliſh* Bible, ſet forth and uſed in the Time of King *Henry* the Eighth, and *Edward* the Sixth.

* The book of Pſalms is thus called, from its title in the Latin ſervice. The tranſlation of them in the Common Prayer-Book was firſt of all in uſe, being the verſion of Tindal and Coverdale, reviſed by Archbiſhop Cranmer at the Reformation, no other verſion of the Pſalms being then extant.

¶ *The Order * how the reſt of the* Holy Scripture *is appointed to be read.*

THE Old Teſtament is appointed for the Firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every Year once, as in the Calendar is appointed.

The New Teſtament is appointed for the Second Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every Year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the Day of the Month in the Calendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, That whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle and Goſpel appointed for the *Sunday*, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

* This Order is as ſimple and intelligent as poſſible, and introduces the more weighty portions of Scripture over again, beſides their being read once in courſe at the daily ſervice.

Proper

Proper LESSONS to be read at MORNING or EVENING PRAYER, On the *Holy-Days* throughout the Year.

	MATTINS.	EVENSONG.
Saint Andrew.	- Proverbs 20	- Proverbs 21
St. Thomas Apoſtle	- - 23	- - 24
Nativity of Chriſt.		- (to v. 17
1 Leſſon -	Iſaiah 9 to v. 8	Iſaiah 7 ver. 10.
2 Leſſon -	Luke 2 to v. 15	Titus 3 v. 4 to v. 9
Saint Stephen.		
1 Leſſon -	- Proverbs 28	- Eccleſiaſtes 4
2 Leſſon -	Acts 6 ver. 8, and (ch. 7. to v. 30	Acts 7 ver. 30 to (v. 55
Saint John.		
1 Leſſon -	- Eccleſiaſtes 5	- Eccleſiaſtes 6
2 Leſſon -	- Revelations 1	- Revelations 22
Innocents Day.	Jerem. 31 to v. 18	- Wiſdom 1
Circumciſion.		
1 Leſſon -	- Geneſis 17	- Deut. 10 v. 12
2 Leſſon -	- Romans 2	- Coloſſians 2
Epiphany.		
1 Leſſon -	- Iſaiah 60	- Iſaiah 49
2 Leſſon -	- Luke 3 to v. 23	- John 2 to v. 12
Converſion of Saint Paul.		
1 Leſſon -	- Wiſdom 5	- Wiſdom 6
2 Leſſon -	Acts 22 to v. 22	- Acts 26
Purification of the Virgin Mary	- Wiſdom 9	- Wiſdom 12
Saint Matthias	- - 19	- Eccleſiaſticus 1
Annunciation of our Lady -	- Eccleſiaſticus 2	- - 3
Wedneſday before Eaſter.		
1 Leſſon -	- Hoſea 13	- Hoſea 14
2 Leſſon -	- John 11 v. 45	
Thurſday before Eaſter.		
1 Leſſon -	- Daniel 9	- Jeremiah 31
2 Leſſon -	- John 13	
Good Friday.		
1 Leſſon -	Geneſis 22 to v. 20	- Iſaiah 53
2 Leſſon -	- John 18	- 1 Peter 2
Eaſter Even.		
1 Leſſon -	- Zechariah 9	- Exodus 13
2 Leſſon -	- Luke 23 v. 50	- Hebrews 4

	MATTINS.	EVENSONG.
Monday in Eaſter Week.		
1 Leſſon -	- Exodus 16	- Exodus 17
2 Leſſon -	- Matthew 28	- Acts 3
Tueſday in Eaſter Week.		
1 Leſſon -	- Exodus 20	- Exodus 32
2 Leſſon -	Luke 24 to v. 13	- Corinthians 15
Saint Mark.	Eccleſiaſticus 4	- Eccleſiaſticus 5
S. Philip & S. James		
1 Leſſon -	Eccleſiaſticus 7	- - 9
2 Leſſon -	- John 1 ver. 43	
Aſcenſion-Day.		
1 Leſſon -	Deuteronomy 10	- 2 Kings 2
2 Leſſon -	Luke 24 ver. 44	- Epheſians 4 to (v. 17 (v. 30
Monday in Whitſun Week.		
1 Leſſon -	Geneſis 11 to v. 10	Num. 11 v. 16 to
2 Leſſon -	1 Corinthians 12	1 Corinth. 14 to (v. 26
Tueſday in Whitſun Week		
1 Leſſon -	1 Samuel 19 v. 18	- Deuteron. 30
2 Leſſon -	1 Theſſ. 5. v. 12 to (ver. 24.	1 John 4 to v. 14
Saint Barnabas.		
1 Leſſon -	Eccleſiaſticus 10	Eccleſiaſticus 12
2 Leſſon -	- - Acts 14	Acts 15 to v. 36
Saint John Baptiſt		
1 Leſſon -	- Malachi 3	- Malachi 4
2 Leſſon -	- Matthew 3	Matthew 14 to v. (13
Saint Peter.		
1 Leſſon -	Eccleſiaſticus 15	Eccleſiaſticus 19
2 Leſſon -	- - Acts 3	- Acts 4
Saint James.	Eccleſiaſticus 21	Eccleſiaſticus 22
St. Bartholomew.	- - 24	- - 29
Saint Matthew.	- - 35	- - 38
Saint Michael.		
1 Leſſon -	- Geneſis 32	Daniel 10 ver. 5
2 Leſſon -	Acts 12 to ver. 20	Jude v. 6 to v. 16
Saint Luke. -	Eccleſiaſticus 51	- Job 1
St. Simon and St. Jude. -	- Job 24 25	- - 42
All Saints.		
1 Leſſon -	Wiſdom 3 to v. 10	Wiſdom 5 to v. 17
2 Leſſon -	Hebrews 11 v. 32 & ch. 12 to v. 7	Rev. 19 to v. 17

Proper PSALMS on certain Days.

	MATTINS.	EVENSONG.
Chriſtmas-Day	- Pſalm 19	- Pſalm 89
	- - 45	- - 110
	- - 85	- - 132
Aſh-Wedneſday.	- - 6	- - 102
	- - 32	- - 130
	- - 38	- - 143
Good-Friday.	- - 22	- - 69
	- - 40	- - 88
	- - 54	

	MATTINS.	EVENSONG.
Eaſter-Day.	- Pſalm 2	- Pſalm 113
	- - 57	- - 114
	- - 111	- - 148
Aſcenſion-Day.	- - 8	- - 24
	- - 15	- - 47
	- - 21	- - 108
Whitſunday.	- - 48	- - 104
	- - 68	- - 145

Proper LESSONS to be read at MORNING and EVENING PRAYER, on the * *Sundays* throughout the Year.

Sundays of Advent.	MATTINS.	EVENSONG.
The first	Isaiah 1	Isaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
The first	37	38
2	41	43
Sundays after Epiphany		
The first	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima	Genesis 1	Genesis 2
Sexagesima	3	6
Quinquagesima.	9 to ver. 20	12
Lent.		
First Sunday	19 to ver. 30	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Lesson	9	10
2 Lesson	Matthew 26	Heb. 5. to v. 11
Easter-day.		
1 Lesson	Exodus 12	Exodus 14
2 Lesson	Romans 6	Acts 2 verse 22
Sundays after Easter.		
The first	Numbers 16	Numbers 22
2	23, 24	25
3	Deuteronomy 4	Deuteronomy 5

Sundays after Easter.	MATTINS.	EVENSONG.
4	Deut. 6	Deut. 7
5	8	9
Sunday after Ascension-day.	12	13
Whitsunday.		
1 Lesson	16 to ver. 18	Isaiah 11
2 Lesson	Acts 10 verse 34	Acts 19 to ver. 21
Trinity-Sunday.		
1 Lesson	Genesis 1	Genesis 18
2 Lesson	Matthew 3	1 John 5
Sundays after Trinity.		
The first	Joshua 10	Joshua 23
2	Judges 4	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17
6	2 Samuel 12	2 Samuel 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jeremiah 5	Jeremiah 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Habbakuk 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

* This orderly succession of Sundays, from Advent to the last Sunday after Trinity, is very antient, and points out the dawning of the Gospel establishment, from prophecies concerning CHRIST to his birth, which introduces the season of Christmas. Then comes the Manifestation of CHRIST to the Eastern Magi, with its attendant Sundays. The three Sundays before Lent follow these, taking their names merely on account of the number of days which it was from the first to Easter. The Sundays in Lent take in the whole time of our LORD's Fasting, and Temptation in the Desart, his Public Ministry, Miracles, Doctrine, Crucifixion, &c. Easter, with its Sundays, celebrates his glorious resurrection; then comes in order Ascension-day, with its Sunday. Whitsunday follows, whereon the Descent of the Spirit and the miraculous Gift of Tongues is commemorated; and thus the whole œconomy of divine providence being celebrated in the order whereby man's redemption was compleated, the feast of Trinity with its Sundays, concludes the yearly course, being so accommodated to the rest as to introduce Advent again; wherein we look forward to CHRIST's triumphant second coming, as well as backward to his humiliation in the flesh.

AN

INTRODUCTION

TO THE

CALENDAR.

THE Calendar was ſo called from the word *Calendæ*, which marked the firſt day of the month in the Roman account of time. The columns of holy-days and Romiſh ſaints ſtand much as they did at the reformation; only the church holy-days are diſtinguiſhed by another character; and ſeveral of the Romiſh ſaints days being retained in people's minds, to mark the ſittings of our courts of juſtice, and other cuſtoms of manors, wakes, &c. all the catalogue is inſerted in the Calendar. The whole uſe of it, as it now ſtands, is reſtrained to the finding Leſſons for the Daily Service; and we have only to obſerve, where a blank line falls in the column of holy-days, oppoſite the name of an apoſtle or a feſtival, it directs to the proper leſſon in the table. The column with letters is intended to find out the day of the month, by knowing the Sunday, or Dominical Letter, as it is called; the uſe of which is pointed out in its proper table, though moſt people have recourſe to an almanack.

With reſpect to the moveable feaſts and faſts, they are known by the foregoing tables; and here only the leſſons marked in the Calendar are to be rejected, one or both, as they are ſupplied in the proper table. If we conſider the Calendar, with its annexed tables, as it was introduced at the reformation, before there were ſo many almanacks to have recourſe to, it was uſeful, not only upon account of its regulating the courſe of the leſſons, marking the holy-days, &c. but as neceſſary to ſhow the courſe of time; and hence thoſe columns, which are of ſmall importance at preſent, yet find a place; and even the Calends, Ides, and Nones, by which the Romans reckoned their Year are here retained, becauſe, at the compiling of our Liturgy, the more learned of the clergy had begun to read claſſic authors, and in their correſpondence by letter, uſed to date their epiſtolary works after this reckoning; a thing not to be wondered at, as Monkiſh ignorance began to be diſcountenanced with the revival of arts and ſciences at the dawning of the reformation.

Upon the Review of our Liturgy, ſeveral leſſons in the Calendar were changed for others which were thought more proper; and thus the reading of Chronicles is ſet aſide, as having been anticipated by the Books of Samuel and Kings. Other chapters are likewiſe omitted in the Hiſtorical Books of the Old Teſtament, either becauſe they are repetitions, or contain genealogies, names of Perſons or Places, or ſome other matter leſs profitable to inſtruct the hearers. The ſong of Solomon is wholly omitted, becauſe it is not proper for a mixed congregation, if taken literally, and few are capable of underſtanding it otherwiſe, ſo as to put a tolerable ſenſe upon it. Many chapters in Ezekiel are likewiſe paſſed over, on account of the myſtical expreſſions in which they are wrapped up. Why ſome other parts of Scripture were overlooked, does not ſo plainly appear, or why ſome ſtories of a legendary nature are appointed out of the Apocrypha; tho' ſome chapters from Eccleſiaſticus and the Wiſdom of Solomon, which are very inſtructive, are properly enough introduced.

We ſhall juſt hint to the Reader, that the former commencement of the Year of our Lord, from the 25th day of March, ceaſed with the alteration of the Style; but the reaſons of that other alteration, whereby eleven days were ſunk in our computation, were admitted upon good conſiderations, and the old reckoning took place which had been introduced by Pope Gregory XIII. in 1582. Obſerving that eleven days had been added to the true time of the vernal equinox for celebrating Eaſter, occaſioned by not calculating that feaſt from the full moon happening upon or next after the twenty-firſt of March, he reformed the Calendar, and brought back the vernal equinox to that time, according to the primitive uſage. In like manner our Calendar was rectified in the Year 1752, by an act of parliament, ordering from that time the third of September to be called the fourteenth.

THE

THE CALENDAR,

With the Table of Leſſons.

* JANUARY hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Calendæ -	*Circumciſion.*				
2	b	4 Non. -	- -	Geneſis 1	Matth. 1	Geneſis 2	Romans 1
3	c	3 Non. -	- -	- 3	- 2	- 4	- 2
4	d	Prid. Non.	- -	- 5	- 3	- 6	- 3
5	e	Nonæ -	- -	- 7	- 4	- 8	- 4
6	f	8 Id. -	*Epiphany.*	-	-	-	-
7	g	7 Id. -	- -	- 9	- 5	- 12	- 5
8	A	6 Id. -	Lucian, P. & M.	- 13	- 6	- 14	- 6
9	b	5 Id. -	- -	- 15	- 7	- 16	- 7
10	c	4 Id. -	- -	- 17	- 8	- 18	- 8
11	d	3 Id. -	- -	- 19	- 9	- 20	- 9
12	e	Prid. Id. -	- -	- 21	- 10	- 22	- 10
13	f	Idus -	Hilary, B. & C.	- 23	- 11	- 24	- 11
14	g	19 Cl. Feb.	- -	- 25	- 12	- 26	- 12
15	A	18 Cal. -	- -	- 27	- 13	- 28	- 13
16	b	17 Cal. -	- -	- 29	- 14	- 30	- 14
17	c	16 Cal. -	- -	- 31	- 15	- 32	- 15
18	d	15 Cal. -	Priſca, V. & M.	- 33	- 16	- 34	- 16
19	e	14 Cal. -	- -	- 35	- 17	- 37	1 Cor. 1
20	f	13 Cal. -	Fabian, B. & M.	- 38	- 18	- 39	- 2
21	g	12 Cal. -	Agnes, V. & M.	- 40	- 19	- 41	- 3
22	A	11 Cal -	Vincent, M.	- 42	- 20	- 43	- 4
23	b	10 Cal. -	- -	- 44	- 21	- 45	- 5
24	c	9 Cal. -	- -	- 46	- 22	- 47	- 6
25	d	8 Cal. -	*Converſion of*	-	-	-	-
26	e	7 Cal. -	*(Saint Paul.*	- 48	- 23	- 49	- 7
27	f	6 Cal. -	- -	- 50	- 24	Exodus 1	- 8
28	g	5 Cal. -	- -	Exodus 2	- 25	- 3	- 9
29	A	4 Cal. -	- -	- 4	- 26	- 5	- 10
30	b	3 Cal. -	K. *Charles*'s Mart.	† 6	- 27	- 7	- 11
31	c	Prid. Cal.	- -	- 8	- 28	- 9	- 12

* This Month was ſo called by the Romans, in alluſion to the image of Janus, which had two faces, one of an old man and another of a youth, looking both ways; as January, particularly the firſt day of it, has a reſpect to both the Old Year and the New.

† Note, that Exodus 6, is to be read only to ver. 14.

THE CALENDAR,

With the Table of Leſſons.

† FEBRUARY hath xxviii Days, And in every Leap-year xxix Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	Calendæ -	- Faſt.	Exodus 10	Mark 1	Exodus 11	1 Cor. 13
2	e	4 Non. -	*Purif. of V. Mary*		- 2	-	- 14
3	f	3 Non. -	Blaſius, B. & M.	- 12	- 3	- 13	- 15
4	g	Prid. Non.	- -	- 14	- 4	- 15	- 16
5	A	Nonæ -	Agatha, V. & M.	- 16	- 5	- 17	2 Cor. 1
6	b	8 Id. -	- -	- 18	- 6	- 19	- 2
7	c	7 Id. -	- -	- 20	- 7	- 21	- 3
8	d	6 Id. -	- -	- 22	- 8	- 23	- 4
9	e	5 Id. -	- -	- 24	- 9	- 32	- 5
10	f	4 Id. -	- -	- 33	- 10	- 34	- 6
11	g	3 Id. -	- -	Levit. 18	- 11	Levit. 19	- 7
12	A	Prid. Id. -	- -	- 20	- 12	- 26	- 8
13	b	Idus -	- -	Numb. 11	- 13	Numb. 12	- 9
14	c	16 Cl. Mar.	Valentine, B.	- 12	- 14	- 14	- 10
15	d	15 Cal. -	- -	- 16	- 15	- 17	- 11
16	e	14 Cal. -	- -	- 20	- 16	- 21	- 12
17	f	13 Cal. -	- -	- 22	Lu. 1 *to* 39	- 23	- 13
18	g	12 Cal. -	- -	- 24	1. *ver.* 39	- 25	Galat. 1
19	A	11 Cal. -	- -	- 27	- 2	- 30	- 2
20	b	10 Cal. -	- -	- 31	- 3	- 32	- 3
21	c	9 Cal. -	- -	- 35	- 4	- 36	- 4
22	d	8 Cal. -	- -	Deuter. 1	- 5	Deuter. 2	- 5
23	e	7 Cal. -	- Faſt.	- 3	- 6	- 4	- 6
24	f	6 Cal. -	*Saint Matthias.*		- 7		Epheſ. 1
25	g	5 Cal. -	- -	- 5	- 8	- 6	- 2
26	A	4 Cal. -	- -	- 7	- 9	- 8	- 3
27	b	3 Cal. -	- -	- 9	- 10	- 10	- 4
28	c	Prid. Cal.	- -	- 11	- 11	- 12	- 5
29	-	- - -	- -	- 13	Matth. 7	- 14	Romans 12

† So called from the *Februariæ*, that is, expiatory Sacrifices offered up by the antient Romans in this Month, for the purifying of the people, the fecundity of their cattle, and the procuring a favourable ſeed-time for their huſbandmen.

THE CALENDAR,

With the Table of Leſſons.

‡ MARCH hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	Calendæ -	David, Archbp.	Deut. 15	Luke 12	Deut. 16	Epheſ. 6
2	e	6 Non. -	Chad, Bp. of Litc.	- 17	- 13	- 18	Philip. 1
3	f	5 Non. -	- -	- 19	- 14	- 20	- 2
4	g	4 Non. -	- -	- 21	- 15	- 22	- 3
5	A	3 Non. -	- -	- 24	- 16	- 25	- 4
6	b	Prid. Non.	- -	- 26	- 17	- 27	Coloſſ. 1
7	c	Nonæ -	Perpetua M. M.	- 28	- 18	- 29	- 2
8	d	8 Id. -	- -	- 30	- 19	- 31	- 3
9	e	7 Id. -	- -	- 32	- 20	- 33	- 4
10	f	6 Id. -	- -	- 34	- 21	Joſhua 1	1 Theſſ. 1
11	g	5 Id. -	- -	Joſhua 2	- 22	- 3	- 2
12	A	4 Id. -	Gregory M. B.	- 4	- 23	- 5	- 3
13	b	3 Id. -	- -	- 6	- 24	- 7	- 4
14	c	Prid. Id.	- -	- 8	John 1	- 9	- 5
15	d	Idus -	- -	- 10	- 2	- 23	2 Theſſ. 1
16	e	17 Cl. Apr.	- -	- 24	- 3	Judges 1	- 2
17	f	16 Cal. -	- -	Judges 2	- 4	- 3	- 3
18	g	15 Cal. -	Edw. K. W. Sax.	- 4	- 5	- 5	1 Tim. 1
19	A	14 Cal. -	- -	- 6	- 6	- 7	- 2, 3
20	b	13 Cal. -	- -	- 8	- 7	- 9	- 4
14 21	c	12 Cal. -	Benedict, Abbot	- 10	- 8	- 11	- 5
3 22	d	11 Cal. -	- -	- 12	- 9	- 13	- 6
23	e	10 Cal. -	- -	- 14	- 10	- 15	2 Tim. 1
11 24	f	9 Cal. -	- - Faſt.	- 16	- 11	- 17	- 2
25	g	8 Cal. -	*Annunciation of*	-	- 12	-	- 3
19 26	A	7 Cal. -	*(Virgin Mary.*	- 18	- 13	- 19	- 4
8 27	b	6 Cal. -	- -	- 20	- 14	- 21	Titus 1
28	c	5 Cal. -	- -	Ruth 1	- 15	Ruth 2	- 2, 3
16 29	d	4 Cal. -	- -	- 3	- 16	4	Philem.
5 30	e	3 Cal. -	- -	1 Sam. 1	- 17	1 Sam. 2	Hebr. 1
31	f	Prid. Cal.	- -	- 3	- 18	- 4	- 2

‡ This Month took its name from Mars, the Heathen God of War, becauſe of its frequent ſtormy weather; and alſo, becauſe then the Roman armies were about taking the field.

☞ The numbers here prefix'd to the ſeveral Days, between the Twenty-firſt Day of *March*, and the Eighteenth Day of *April*, both incluſive, denote the Days upon which thoſe Full Moons do fall, which happen upon or next after the Twenty-firſt Day of

THE CALENDAR,

With the Table of Leſſons.

* APRIL hath xxx Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
13	1	g	Calendæ -	- -	1 Sam. 5	John 19	1 Sam. 6	Hebrews 3
2	2	A	4 Non. -	- -	- 7	- 20	- 8	- 4
	3	b	3 Non. -	Richard, Biſhop	- 9	- 21	- 10	- 5
10	4	c	Prid. Non.	S. Ambroſe, Bp.	- 11	Acts 1	- 12	- 6
	5	d	Nonæ -	- -	- 13	- 2	- 14	- 7
18	6	e	8 Id. -	- -	- 15	- 3	- 16	- 8
7	7	f	7 Id. -	- -	- 17	- 4	- 18	- 9
	8	g	6 Id. -	- -	- 19	- 5	- 20	- 10
15	9	A	5 Id. -	- -	- 21	- 6	- 22	- 11
4	10	b	4 Id. -	- -	- 23	- 7	- 24	- 12
	11	c	3 Id. -	- -	- 25	- 8	- 26	- 13
12	12	d	Prid. Id. -	- -	- 27	- 9	- 28	James 1
1	13	e	Idus -	- -	- 29	- 10	- 30	- 2
	14	f	18 Cal. Ma.	- -	- 31	- 11	2 Sam. 1	- 3
9	15	g	17 Cal. -	- -	2 Sam. 2	- 12	- 3	- 4
	16	A	16 Cal. -	- -	- 4	- 13	- 5	- 5
17	17	b	15 Cal. -	- -	- 6	- 14	- 7	1 Peter 1
6	18	c	14 Cal. -	- -	- 8	- 15	- 9	- 2
	19	d	13 Cal. -	Alphege, Abp. C.	- 10	- 16	- 11	- 3
	20	e	12 Cal. -	- -	- 12	- 17	- 13	- 4
	21	f	11 Cal. -	- -	- 14	- 18	- 15	- 5
	22	g	10 Cal. -	- -	- 16	- 19	- 17	2 Peter 1
	23	A	9 Cal. -	S. George, Mar.	- 18	- 20	- 19	- 2
	24	b	8 Cal. -	- -	- 20	- 21	- 21	- 3
	25	c	7 Cal. -	S. *Mark* Evang.	-	- 22	-	1 John 1
	26	d	6 Cal. -	- -	- 22	- 23	- 23	- 2
	27	e	5 Cal. -	- -	- 24	- 24	1 Kings 1	- 3
	28	f	4 Cal. -	- -	1 Kings 2	- 25	- 3	- 4
	29	g	3 Cal. -	- -	- 4	- 26	- 5	- 5
	30	A	Prid. Cal.	- -	- 6	- 27	- 7	2, 3 John

March, in thoſe Years, of which they are reſpectively the Golden Numbers; and the Sunday Letter next following any ſuch Full Moon points out *Eaſter-Day* for that Year. All which holds until the Year of our Lord 1899 incluſive; after which Year, the Places of theſe Golden Numbers will be changed, as is hereafter expreſſed.

* From *Aperiendo*, a Latin word for *opening*, becauſe in this Month the earth began to vegetate, and the buds to open on the trees; alſo the temper of the air began to be more favourable for turning out their cattle.

THE CALENDAR,

With the Table of Leſſons.

* MAY hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
1	b	Calendæ -	S. *Philip* & *James*				Jude
2	c	6 Non. -	- -	1 Kings 8	Acts 28	1 Kings 9	Romans 1
3	d	5 Non. -	Inv. of the Croſs.	- 10	Matth. 1	- 11	- 2
4	e	4 Non. -	- -	- 12	- 2	- 13	- 3
5	f	3 Non. -	- -	- 14	- 3	- 15	- 4
6	g	Prid. Non.	S. John Port. Lat.	- 16	- 4	- 17	- 5
7	A	Nonæ -	- -	- 18	- 5	- 19	- 6
8	b	8 Id. -	- -	- 20	- 6	- 21	- 7
9	c	7 Id. -	- -	- 22	- 7	2 Kings 1	- 8
10	d	6 Id. -	- -	2 Kings 2	- 8	- 3	- 9
11	e	5 Id. -	- -	- 4	- 9	- 5	- 10
12	f	4 Id. -	- -	- 6	- 10	- 7	- 11
13	g	3 Id. -	- -	- 8	- 11	- 9	- 12
14	A	Prid. Id. -	- -	- 10	- 12	- 11	- 13
15	b	Idus -	- -	- 12	- 13	- 13	- 14
16	c	17 Cl. Jun.	- -	- 14	- 14	- 15	- 15
17	d	16 Cal. -	- -	- 16	- 15	- 17	- 16
18	e	15 Cal. -	- -	- 18	- 16	- 19	1 Corin. 1
19	f	14 Cal. -	Dunſtan, A. B.	- 20	- 17	- 21	- 2
20	g	13 Cal. -	- -	- 22	- 18	- 23	- 3
21	A	12 Cal. -	- -	- 24	- 19	- 25	- 4
22	b	11 Cal. -	- -	Ezra 1	- 20	Ezra 3	- 5
23	c	10 Cal. -	- -	- 4	- 21	- 5	- 6
24	d	9 Cal. -	- -	- 6	- 22	- 7	- 7
25	e	8 Cal. -	- -	- 9	- 23	Nehem. 1	- 8
26	f	7 Cal. -	Auguſtin, A. B.	Nehem. 2	- 24	- 4	- 9
27	g	6 Cal. -	Ven. Bede, Preſb.	- 5	- 25	- 6	- 10
28	A	5 Cal. -	- -	- 8	- 26	- 9	- 11
29	b	4 Cal. -	K. *Charles* II. Nat.	- 10	- 27	- 13	- 12
30	c	3 Cal. -	(& R.	Eſther 1	- 28	Eſther 2	- 13
31	d	Prid. Cal.	- -	- 3	Mark 1	- 4	- 14

* This Month was ſo called from *Maia*, the mother of Mercury; to whom the Romans held a feaſt in a temple dedicated to her worſhip, whom they conſidered as introducing the month, and therefore called her the *Beneficent Goddeſs*.

THE CALENDAR,

With the Table of Leſſons.

† JUNE hath xxx Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
1	e	Calendæ -	Nicomede, M.	Eſther 5	Mark 2	Eſther 6	1 Cor. 15
2	f	4 Non. -	- -	- 7	- 3	- 8	- 16
3	g	3 Non. -	- -	- 9	- 4	Job 1	2 Cor. 1
4	A	Prid. Non.	- -	Job 2	- 5	- 3	- 2
5	b	Nonæ -	Boniface, B. M.	- 4	- 6	- 5	- 3
6	c	8 Id. -	- -	- 6	- 7	- 7	- 4
7	d	7 Id. -	- -	- 8	- 8	- 9	- 5
8	e	6 Id. -	- -	- 10	- 9	- 11	- 6
9	f	5 Id. -	- -	- 12	- 10	- 13	- 7
10	g	4 Id. -	- -	- 14	- 11	- 15	- 8
11	A	3 Id. -	S. *Barnabas*, Ap.				
12	b	Prid. Id. -	- -	- 16	- 12	17, 18	- 9
13	c	Idus -	- -	- 19	- 13	- 20	- 10
14	d	18 Cl. Julii.	- -	- 21	- 14	- 22	- 11
15	e	17 Cal. -	- -	- 23	- 15	24, 25	- 12
16	f	16 Cal. -	- -	26, 27	- 16	- 28	- 13
17	g	15 Cal. -	S. Alban, M.	- 29	Luke 1	- 30	Galat. 1
18	A	14 Cal. -	- -	- 31	- 2	- 32	- 2
19	b	13 Cal. -	- -	- 33	- 3	- 34	- 3
20	c	12 Cal. -	Tran. of K. Edw.	- 35	- 4	- 36	- 4
21	d	11 Cal. -	- -	- 37	- 5	- 38	- 5
22	e	10 Cal. -	- -	- 39	- 6	- 40	- 6
23	f	9 Cal. -	- Faſt.	- 41	- 7	- 42	Epheſ. 1
24	g	8 Cal. -	S. *John Baptiſt.*				
25	A	7 Cal. -	- -	Prov. 1	- 8	Proverbs 2	- 2
26	b	6 Cal. -	- -	- 3	- 9	- 4	- 3
27	c	5 Cal. -	- -	- 5	- 10	- 6	- 4
28	d	4 Cal. -	- Faſt.	- 7	- 11	- 8	- 5
29	e	3 Cal. -	S. *Peter*, Apoſt.				
30	f	Prid. Cal.	- -	- 9	- 12	- 10	- 6

† Some conjecture that this Month had its name from Juno, the Heathen Goddeſs; but it is generally ſuppoſed to have been ſo called in honour of Junius Brutus, who aſſerted the liberties of Rome againſt Tarquin the Proud, and was the firſt Conſul.

THE CALENDAR,

With the Table of Leſſons.

† JULY hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	g	Calendæ -	- - -	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	6 Non. -	Viſit. of B. V. M.	- 13	- 14	- 14	- 2
3	b	5 Non. -	- -	- 15	- 15	- 16	- 3
4	c	4 Non. -	Tran. Mart. B.	- 17	- 16	- 18	- 4
5	d	3 Non. -	- -	- 19	- 17	- 20	Coloſſ. 1
6	e	Prid. Non.	- -	- 21	- 18	- 22	- 2
7	f	Nonæ -	- -	- 23	- 19	- 24	- 3
8	g	8 Id. -	- -	- 25	- 20	- 26	- 4
9	A	7 Id. -	- -	- 27	- 21	- 28	1 Theſ. 1
10	b	6 Id. -	- -	- 29	- 22	- 31	- 2
11	c	5 Id. -	- -	Eccleſ. 1	- 23	Eccleſ. 2	- 3
12	d	4 Id. -	- -	- 3	- 24	- 4	- 4
13	e	3 Id. -	- -	- 5	John 1	- 6	- 5
14	f	Prid. Id. -	- -	- 7	- 2	- 8	2 Theſ. 1
15	g	Idus -	Swithun, B. W. T.	- 9	- 3	- 10	- 2
16	A	17 Cl. Aug.	- -	- 11	- 4	- 12	- 3
17	b	16 Cal. -	- -	Jer. 1	- 5	Jer. 2	1 Tim. 1
18	c	15 Cal. -	- -	- 3	- 6	- 4	- 2, 3
19	d	14 Cal. -	- -	- 5	- 7	- 6	- 4
20	e	13 Cal. -	Marg. V. & M.	- 7	- 8	- 8	- 5
21	f	12 Cal. -	- -	- 9	- 9	- 10	- 6
22	g	11 Cal. -	S. Mary Mag.	- 11	- 10	- 12	2 Tim. 1
23	A	10 Cal. -	- -	- 13	- 11	- 14	- 2
24	b	9 Cal. -	- Faſt.	- 15	- 12	- 16	- 3
25	c	8 Cal. -	S. *James*, Ap. M.	- -	- 13	- -	- 4
26	d	7 Cal. -	S. Anne. -	- 17	- 14	- 18	Titus 1
27	e	6 Cal. -	- -	- 19	- 15	- 20	- 2, 3
28	f	5 Cal. -	- -	- 21	- 16	- 22	Philem.
29	g	4 Cal. -	- -	- 23	- 17	- 24	Hebr. 1
30	A	3 Cal. -	- -	- 25	- 18	- 26	- 2
31	b	Prid. Cal.	- -	- 27	- 19	- 28	- 3

† This Month was called *Quintillis*, or the Fifth Month, by the Romans, till Julius Cæſar impoſed his own name upon it, in honour of his birth-day happening in the courſe of that Month.

THE CALENDAR,

With the Table of Leſſons.

* AUGUST hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	c	Calendæ -	Lammas-Day. -	Jerem. 29	John 20	Jerem. 30	Hebrews 4
2	d	4 Non. -	- -	- 31	- 21	- 32	- 5
3	e	3 Non. -	- -	- 33	Acts 1	- 34	- 6
4	f	Prid. Non.	- -	- 35	- 2	- 36	- 7
5	g	Nonæ -	- -	- 37	- 3	- 38	- 8
6	A	8 Id. -	Transfiguration	- 39	- 4	- 40	- 9
7	b	7 Id. -	Name of Jeſus.	- 41	- 5	- 42	- 10
8	c	6 Id. -	- -	- 43	- 6	- 44	- 11
9	d	5 Id. -	- -	45, 46	- 7	- 47	- 12
10	e	4 Id. -	S. Laurence.	- 48	- 8	- 49	- 13
11	f	3 Id. -	- -	- 50	- 9	- 51	James 1
12	g	Prid. Id. -	- -	- 52	- 10	Lament. 1	- 2
13	A	Idus -	- -	Lament. 2	- 11	- 3	- 3
14	b	19 Cl. Sept.	- -	- 4	- 12	- 5	- 4
15	c	18 Cal. -	- -	Ezekiel 2	- 13	Ezekiel 3	- 5
16	d	17 Cal. -	- -	- 6	- 14	- 7	1 Peter 1
17	e	16 Cal. -	- -	- 13	- 15	- 14	- 2
18	f	15 Cal. -	- -	- 18	- 16	- 33	- 3
19	g	14 Cal. -	- -	- 34	- 17	Daniel 1	- 4
20	A	13 Cal. -	- -	Daniel 2	- 18	- 3	- 5
21	b	12 Cal. -	- -	- 4	- 19	- 5	2 Peter 1
22	c	11 Cal. -	- -	- 6	- 20	- 7	- 2
23	d	10 Cal. -	- - Faſt.	- 8	- 21	- 9	- 3
24	e	9 Cal. -	*S. Bartholomew.*	-	- 22	-	1 John 1
25	f	8 Cal. -	- -	- 10	- 23	- 11	- 2
26	g	7 Cal. -	- -	- 12	- 24	Hoſea 1	- 3
27	A	6 Cal. -	- -	Hoſea 2, 3	- 25	- 4	- 4
28	b	5 Cal. -	S. Auguſtin, Biſh.	- 5, 6	- 26	- 7	- 5
29	c	4 Cal. -	S. John beheaded	- 8	- 27	- 9	2, 3 John
30	d	3 Cal. -	- -	- 10	- 28	- 11	Jude.
31	e	Prid. Cal.	- -	- 12	Matth. 1	- 13	Romans 1

* This Month was called *Sextillis*, or the Sixth Month, till it took the preſent name in honour of Auguſtus Cæſar, who had changed his former name Octavius for that of Auguſtus, ſignifying thereby the happineſs and proſperity of his reign.

THE CALENDAR,

With the Table of Lessons.

† SEPTEMBR hath xxx Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ -	Giles, Abb. & C.	Hosea 14	Matth. 2	Joel 1	Romans 2
2	g	4 Non. -	- -	Joel 2	- 3	- 3	- 3
3	A	3 Non. -	- -	Amos 1	- 4	Amos 2	- 4
4	b	Prid. Non.	- -	- 3	- 5	- 4	- 5
5	c	Nonæ -	- -	- 5	- 6	- 6	- 6
6	d	8 Id. -	- -	- 7	- 7	- 8	- 7
7	e	7 Id. -	Enurchus, Bish.	- 9	- 8	Obadiah	- 8
8	f	6 Id. -	Nativ. of V. Mary	Jonah 1	- 9	Jon. 2, 3	- 9
9	g	5 Id. -	- -	- 4	- 10	Micah 1	- 10
10	A	4 Id. -	- -	Micah 2	- 11	- 3	- 11
11	b	3 Id. -	- -	- 4	- 12	- 5	- 12
12	c	Prid. Id. -	- -	- 6	- 13	- 7	- 13
13	d	Idus -	- -	Nahum 1	- 14	Nahum 2	- 14
14	e	18 Cl. Oct.	Holy-cross Day.	- 3	- 15	Habak. 1	- 15
15	f	17 Cal. -	- -	Habak. 2.	- 16	- 3	- 16
16	g	16 Cal. -	- -	Zephan. 1	- 17	Zephan. 2	1 Cor. 1
17	A	15 Cal. -	Lambert, B. M.	- 3	- 18	Haggai 1	- 2
18	b	14 Cal. -	- -	Haggai 2	- 19	Zech. 1	- 3
19	c	13 Cal. -	- -	Zec. 2, 3	- 20	- 4, 5	- 4
20	d	12 Cal. -	- Fast.	- 6	- 21	- 7	- 5
21	e	11 Cal. -	*S. Matthew, Ap.*	-	- 22	-	- 6
22	f	10 Cal. -	- -	- 8	- 23	- 9	- 7
23	g	9 Cal. -	- -	- 10	- 24	- 11	- 8
24	A	8 Cal. -	- -	- 12	- 25	- 13	- 9
25	b	7 Cal. -	- -	- 14	- 26	Malac. 1	- 10
26	c	6 Cal. -	S. Cyprian, Mar.	Malac. 2	- 27	- 3	- 11
27	d	5 Cal. -	- -	- 4	- 28	Tobit 1	- 12
28	e	4 Cal. -	- -	Tobit 2	Mark 1	- 3	- 13
29	f	3 Cal. -	*Saint Michael.*		- 2	-	- 14
30	g	Prid. Cal.	S. Jerom, C. D.	- 4	- 3	- 6	- 15

† This Month yet retains its old Name, from the seventh Place which it occupied in the Roman Calendar, though several Attempts were made by the Roman Emperors to impose their own Names upon it.

THE CALENDAR,

With the Table of Leſſons.

‡ OCTOBER hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Calendæ -	Remigius, Biſhop	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	6 Non. -	- -	- 9	- 5	- 10	2 Cor. 1
3	c	5 Non. -	- -	- 11	- 6	- 12	- 2
4	d	4 Non. -	- -	- 13	- 7	- 14	- 3
5	e	3 Non. -	- -	Judith 1	- 8	Judith 2	- 4
6	f	Prid. Non.	Faith, Virg. & M.	- 3	- 9	- 4	- 5
7	g	Nonæ -	- -	- 5	- 10	- 6	- 6
8	A	8 Id. -	- -	- 7	- 11	- 8	- 7
9	b	7 Id. -	S. Denys, B. & M.	9	- 12	- 10	- 8
10	c	6 Id. -	- -	- 11	- 13	- 12	- 9
11	d	5 Id. -	- -	- 13	- 14	- 14	- 10
12	e	4 Id. -	- -	- 15	- 15	- 16	- 11
13	f	3 Id. -	Tranſ. of K. Edw.	Wiſdom 1	- 16	Wiſdom 2	- 12
14	g	Prid. Id.	- -	- 3	Lu. 1 *to* 39	- 4	- 13
15	A	Idus -	- -	- 5	--- 1 v. 39	- 6	Galat. 1
16	b	17 Cl. Nov.	- -	- 7	- 2	- 8	- 2
17	c	16 Cal. -	Etheldreda, V.	- 9	- 3	- 10	- 3
18	d	15 Cal. -	*S. Luke*, Evang.	-	- 4	-	- 4
19	e	14 Cal. -	- -	- 11	- 5	- 12	- 5
20	f	13 Cal. -	- -	- 13	- 6	- 14	- 6
21	g	12 Cal. -	- -	- 15	- 7	- 16	Epheſ. 1
22	A	11 Cal. -	- -	- 17	- 8	- 18	- 2
23	b	10 Cal. -	- -	- 19	- 9	Eccleſ. 1	- 3
24	c	9 Cal. -	- -	Eccleſ. 2	- 10	- 3	- 4
25	d	8 Cal. -	Criſpin, Martyr.	- 4	- 11	- 5	- 5
26	e	7 Cal. -	- -	- 6	- 12	- 7	- 6
27	f	6 Cal. -	- - Faſt.	- 8	- 13	- 9	Philipp. 1
28	g	5 Cal. -	*S. Simon* & *Jude*.	-	- 14	-	- 2
29	A	4 Cal. -	- -	- 10	- 15	- 11	- 3
30	b	3 Cal. -	- -	- 12	- 16	- 13	- 4
31	c	Prid. Cal.	- - Faſt.	- 14	- 17	- 15	Coloſſ. 1

‡ Several attempts were made by Domitian and Commodus to have the name of this Month changed in honour of themſelves, but they did not ſucceed; and thus its old name continues, ſignifying the Eighth Month from the entrance of the ſun into his ye arly courſe.

THE CALENDAR,

With the Table of Leſſons.

† NOVEMBER hath xxx Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	Calendæ -	*All Saints Day.*				
2	e	4 Non. -	- - -	Eccluſ 16	Luke 18	Eccluſ. 17	Coloſſ. 2
3	f	3 Non. -	- - -	- 18	- 19	- 19	- 3
4	g	Prid. Non.	- - -	- 20	- 20	- 21	- 4
5	A	Nonæ -	*Papiſts Conſpiracy*	- 22	- 21	- 23	1 Theſ. 1
6	b	8 Id. -	Leonard, C.	- 24	- 22	- * 25	- 2
7	c	7 Id. -	- - -	- 27	- 23	- 28	- 3
8	d	6 Id. -	- - -	- 29	- 24	- † 30	- 4
9	e	5 Id. -	- - -	- 31	John 1	- 32	- 5
10	f	4 Id. -	- - -	- 33	- 2	- 34	2 Theſ. 1
11	g	3 Id. -	S. Martin, B.	- 35	- 3	- 36	- 2
12	A	Prid. Id. -	- - -	- 37	- 4	- 38	- 3
13	b	Idus -	Britius, B.	- 39	- 5	- 40	1 Tim. 1
14	c	18Cal.Dec.	- -	- 41	- 6	- 42	- 2, 3
15	d	17 Cal. -	Machutus, B.	- 43	- 7	- 44	- 4
16	e	16 Cal. -	- - -	- 45	- 8	- § 46	- 5
17	f	15 Cal. -	Hugh, B. Lin.	- 47	- 9	- 48	- 6
18	g	14 Cal. -	- - -	- 49	- 10	- 50	2 Tim. 1
19	A	13 Cal. -	- - -	- 51	- 11	Baruch 1	- 2
20	b	12 Cal. -	Edm. K. & M.	Baruch 2	- 12	- 3	- 3
21	c	11 Cal. -	- - -	- 4	- 13	- 5	- 4
22	d	10 Cal. -	Cecilia, V. & M.	- 6	- 14	Hiſt. Suſ.	Titus 1
23	e	9 Cal. -	S. Clement, B.	Bel & Dr.	- 15	Iſaiah 1	- 2, 3
24	f	8 Cal. -	- - -	Iſaiah 2	- 16	- 3	Philem.
25	g	7 Cal. -	Catherine, V.	- 4	- 17	- 5	Hebrews 1
26	A	6 Cal. -	- - -	- 6	- 18	- 7	- 2
27	b	5 Cal. -	- - -	- 8	- 19	- 9	- 3
28	c	4 Cal. -	- - -	- 10	- 20	- 11	- 4
29	d	3 Cal. -	- - Faſt.	- 12	- 21	- 13	- 5
30	e	Prid. Cal.	*S. Andrew*, Ap.	-	Acts 1	-	- 6

† So called from its place in the Roman Calendar, being the Ninth Month from the Vernal Equinox. Commodus, the moſt vain and impious of thoſe who tyrannized over Rome, endeavoured in vain to change the name of this Month.

Note, that * Ecclus 25 is to be read only to verſe 13, and † Ecclus 30 only to verſe 18, and § Ecclus 46 only to verſe 20.

THE CALENDAR,

With the Table of Lessons.

* DECEMBER hath xxxi Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ -	- -	Isaiah 14	- Acts 2	Isaiah 15	Hebrews 7
2	g	4 Non. -	- -	- 16	- 3	- 17	- 8
3	A	3 Non. -	- -	- 18	- 4	- 19	- 9
4	b	Prid. Non.	- -	- 20, 21	- 5	- 22	- 10
5	c	Nonæ -	- -	- 23	- 6	- 24	- 11
6	d	8 Id. -	Nicolas, Bishop.	- 25	7 *to* v. 30	- 26	- 12
7	e	7 Id. -	- -	- 27	7 ver. 30	- 28	- 13
8	f	6 Id. -	Conception of V.	- 29	- 8	- 30	James 1
9	g	5 Id. -	- - (Mary.	- 31	- 9	- 32	- 2
10	A	4 Id. -	- -	- 33	- 10	- 34	- 3
11	b	3 Id. -	- -	- 35	- 11	- 36	- 4
12	c	Prid. Id. -	- -	- 37	- 12	- 38	- 5
13	d	Idus -	Lucy, V. & M.	- 39	- 13	- 40	1 Peter 1
14	e	19 Cl. Jan.	- -	- 41	- 14	- 42	- 2
15	f	18 Cal. -	- -	- 43	- 15	- 44	- 3
16	g	17 Cal. -	O Sapientia. -	- 45	- 16	- 46	- 4
17	A	16 Cal. -	- -	- 47	- 17	- 48	- 5
18	b	15 Cal. -	- -	- 49	- 18	- 50	2 Peter 1
19	c	14 Cal. -	- -	- 51	- 19	- 52	- 2
20	d	13 Cal. -	- Fast.	- 53	- 20	- 54	- 3
21	e	12 Cal. -	*S. Thomas*, Apost.	- -	- 21	- -	1 John 1
22	f	11 Cal. -	- -	- 55	- 22	- 56	- 2
23	g	10 Cal. -	- -	- 57	- 23	- 58	- 3
24	A	9 Cal. -	- Fast.	- 59	- 24	- 60	- 4
25	b	8 Cal. -	*Christmas-Day*.	- -	- -	- -	- -
26	c	7 Cal. -	*S. Stephen*, M.	- -	- -	- -	- -
27	d	6 Cal. -	*S. John*, Evang.	- -	- -	- -	- -
28	e	5 Cal. -	*Innocents-Day*.	- -	- 25	- -	- 5
29	f	4 Cal. -	- -	- 61	- 26	- 62	2 John
30	g	3 Cal. -	- -	- 63	- 27	- 64	3 John
31	A	Pr. Cal. Jan.	Silvester, Bishop.	- 65	- 28	- 66	Jude

* So called from its being the Tenth Month from the Sun's entering into Aries. Commodus attempted to change the name of this Month in honour of his Concubine; but upon his death the old name took place.

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Faſting and Abſtinence, through the whole Year.

Rules to know when the Moveable Feaſts and Holy-days begin.

EASTER-DAY, on which the reſt depend, is always the Firſt *Sunday* after the *Full Moon*, which happens upon, or next after the Twenty-firſt Day of *March*; and if the *Full Moon* happens upon a *Sunday*, *Eaſter-day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of St. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Eaſter*. } { Rogation Sunday, Aſcenſion-Day, Whitſunday, Trinity-Sunday } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Eaſter*.

A TABLE of all the FEASTS that are to be obſerved in the Church of England throughout the Year.

All Sundays in the Year.

The Days of the Feaſts of:

- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of St. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *James* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of S. *John Baptiſt*.
- S. *Peter* the Apoſtle.

Monday and *Tueſday* in *Eaſter*-Week.

The Days of the Feaſts of:

- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael* and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Monday and *Tueſday* in *Whitſun*-Week.

A TABLE of the VIGILS, FASTS, and Days of Abſtinence, to be Obſerved in the Year.

The Evens or Vigils before:

- The Nativity of our LORD.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter*-day.
- *Aſcenſion*-day.
- *Pentecoſt*.
- S. *Matthias*.

The Evens or Vigils before:

- S. *John Baptiſt*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, That if any of theſe Feaſt-days fall upon a *Monday*, then the Vigil or Faſt-day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS of Faſting, or Abſtinence.

I. THE Forty Days of Lent.

II. The Ember-days at the Four Seaſons, Being the Wedneſday, Friday, and Saturday after:

- The Firſt Sunday in Lent.
- The Feaſt of Pentecoſt.
- *September* 14.
- *December* 13.

III. The Three Rogation-days, being the Monday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our LORD.

IV. All the Fridays in the Year, except *Chriſtmas-Day*.

Certain Solemn DAYS, for which particular Services are appointed.

I. THE Fifth Day of *November*, being the Day kept in Memory of the Papiſts Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the Firſt.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majeſty began his Happy Reign.

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Number.	Days of the Month.	Sunday Letter.
14	March 21	C
3	- - 22	D
	- - 23	E
11	- - 24	F
	- - 25	G
19	- - 26	A
8	- - 27	B
	- - 28	C
16	- - 29	D
5	- - 30	E
	- - 31	F
13	April 1	G
2	- - 2	A
	- - 3	B
10	- - 4	C
	- - 5	D
18	- - 6	E
7	- - 7	F
	- - 8	G
15	- - 9	A
4	- - 10	B
	- - 11	C
12	- - 12	D
1	- - 13	E
	- - 14	F
9	- - 15	G
	- - 16	A
17	- - 17	B
6	- - 18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of Eaſter; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday Letter is Eaſter-day. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is Eaſter-day.

To find the Golden Number, or Prime, add one to the Year of our LORD, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our LORD its Fourth Part, omitting Fractions, and alſo the number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter ſtanding againſt that number in the ſmall annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day excluſive, to the End of the Year.

Another TABLE to find EASTER till the Year 1899 incluſive.

Golden Number.	SUNDAY-LETTERS. A	B	C	D	E	F	G
I	April 16	- 17	- 18	- 19	- 20	- 14	- 15
II	April 9	- 3	- 4	- 5	- 6	- 7	- 8
III	March 26	- 27	- 28	- 29	- 23	- 24	- 25
IV	April 16	- 17	- 11	- 12	- 13	- 14	- 15
V	April 2	- 3	- 4	- 5	- 6	March 31	April 1
VI	April 23	- 24	- 25	- 19	- 20	- 21	- 22
VII	April 9	- 10	- 11	- 12	- 13	- 14	- 8
VIII	April 2	- 3	March 28	- 29	- 30	- 31	April 1
IX	April 16	- 17	- 18	- 19	- 20	- 21	- 22
X	April 9	- 10	- 11	- 5	- 6	- 7	- 8
XI	March 26	- 27	- 28	- 29	- 30	- 31	- 25
XII	April 16	- 17	- 18	- 19	- 13	- 14	- 15
XIII	April 2	- 3	- 4	- 5	- 6	- 7	- 8
XIV	March 26	- 27	- 28	- 22	- 23	- 24	- 25
XV	April 16	- 10	- 11	- 12	- 13	- 14	- 15
XVI	April 2	- 3	- 4	- 5	March 30	- 31	April 1
XVII	April 23	- 24	- 18	- 19	- 20	- 21	- 22
XVIII	April 9	- 10	- 11	- 12	- 13	- 7	- 8
XIX	April 2	March 27	- 28	- 29	- 30	- 31	April 1

TO make uſe of the preceding Table, find the Sunday-Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday-Letter, you have the Day of the Month on which *Eaſter* falleth that Year. But Note, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

Another TABLE to find EASTER till the Year 1899 inclusive.

Golden Number.	SUNDAY-LETTERS.						
	A	B	C	D	E	F	G
I	April 16	- 17	- 18	19	- 20	- 14	- 15
II	April 9	- 3	- 4	5	- 6	- 7	- 8
III	March 26	- 27	- 28	29	- 23	- 24	- 25
IV	April 16	- 17	- 11	12	- 13	- 14	- 15
V	April 2	- 3	- 4	5	- 6	March 31	April 1
VI	April 23	- 24	- 25	19	- 20	- 21	- 22
VII	April 9	- 10	- 11	12	- 13	- 14	- 8
VIII	April 2	- 3	March 28	29	- 30	- 31	April 1
IX	April 16	- 17	- 18	19	- 20	- 21	- 22
X	April 9	- 10	- 11	5	- 6	- 7	- 8
XI	March 26	- 27	- 28	29	- 30	- 31	- 25
XII	April 16	- 17	- 18	19	- 13	- 14	- 15
XIII	April 2	- 3	- 4	5	- 6	- 7	- 8
XIV	March 26	- 27	- 28	22	- 23	- 24	- 25
XV	April 16	- 10	- 11	12	- 13	- 14	- 15
XVI	April 2	- 3	- 4	5	March 30	- 31	April 1
XVII	April 23	- 24	- 18	19	- 20	- 21	- 22
XVIII	April 9	- 10	- 11	12	- 13	- 7	- 8
XIX	April 2	March 27	- 28	29	- 30	- 31	April 1

TO make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE of the MOVEABLE FEASTS for Forty-one Years, According to the foregoing Calendar.

The Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.
1764	17	26	A G	6	Feb. 19	Mar. 7
1765	18	7	F	3	3	Feb. 20
1766	19	18	E	2	Jan. 26	12
1767	1	0	D	5	Feb. 15	Mar. 4
1768	2	11	C B	3	Jan. 31	Feb. 17
1769	3	22	A	2	22	8
1770	4	3	G	5	Feb. 11	28
1771	5	14	F	2	Jan. 27	13
1772	6	25	E D	5	Feb. 16	Mar. 4
1773	7	6	C	4	7	Feb. 24
1774	8	17	B	3	Jan. 30	16
1775	9	28	A	5	Feb. 12	Mar. 1
1776	10	9	G F	4	4	Feb. 21
1777	11	20	E	2	Jan. 26	12
1778	12	1	D	5	Feb. 15	Mar. 4
1779	13	12	C	3	Jan. 31	Feb 17
1780	14	23	B A	2	23	9
1781	15	4	G	5	Feb. 11	28
1782	16	15	F	2	Jan. 27	13
1783	17	26	E	5	Feb. 16	Mar. 5
1784	18	7	D C	4	8	Feb. 25
1785	19	18	B	2	Jan. 23	9
1786	1	0	A	5	Feb. 12	Mar. 1
1787	2	11	G	4	4	Feb. 21
1788	3	22	F E	1	Jan. 20	6
1789	4	3	D	4	Feb. 8	25
1790	5	14	C	3	Jan. 31	17
1791	6	25	B	6	Feb. 20	Mar. 9
1792	7	6	A G	4	5	Feb. 22
1793	8	17	F	2	Jan. 27	13
1794	9	28	E	5	Feb. 16	Mar. 5
1795	10	9	D	3	1	Feb. 18
1796	11	20	C B	2	Jan. 24	10
1797	12	1	A	5	Feb. 12	Mar. 1
1798	13	12	G	4	4	Feb. 21
1799	14	23	F	1	Jan. 20	6
1800	15	4	E	4	Feb. 9	26
1801	16	15	D	3	1	18
1802	17	26	C	5	14	Mar. 3
1803	18	7	B	4	6	Feb. 23
1804	19	18	A G	3	Jan. 29	15

A TABLE of the MOVEABLE FEASTS for Forty-one Years, According to the foregoing Calendar.

The Year of our LORD.	Easter-day.	Rogation Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent-Sunday.
1764	Apr. 22	May 27	May 31	June 10	23	Dec. 2
1765	7	12	16	May 26	25	1
1766	Mar. 30	4	8	18	26	Nov. 30
1767	Apr. 19	24	28	June 7	23	29
1768	3	8	12	May 22	25	27
1769	Mar. 26	Apr. 30	4	14	27	Dec. 3
1770	Apr. 15	May 20	24	June 3	24	2
1771	Mar. 31	5	9	May 19	26	1
1772	Apr. 19	24	28	June 7	23	Nov. 29
1773	11	16	20	May 30	24	28
1774	3	8	12	22	25	27
1775	16	21	25	June 4	24	Dec. 3
1776	7	12	16	May 26	25	1
1777	Mar. 30	4	8	18	26	Nov. 30
1778	Apr. 19	24	28	June 7	23	29
1779	4	9	13	May 23	25	28
1780	Mar. 26	Apr. 30	4	14	27	Dec. 3
1781	Apr. 15	May 20	24	June 3	24	2
1782	Mar. 31	5	9	May 19	26	1
1783	Apr. 20	25	29	June 8	23	Nov. 30
1784	11	16	20	May 30	24	28
1785	Mar. 27	1	5	15	26	27
1786	Apr. 16	21	25	June 4	24	Dec. 3
1787	8	13	17	May 27	25	2
1788	Mar. 23	Apr. 27	1	11	27	Nov. 30
1789	Apr. 12	May 17	21	31	24	29
1790	4	9	13	23	25	28
1791	24	29	June 2	June 12	22	27
1792	8	13	May 17	May 27	25	Dec. 2
1793	Mar. 31	5	9	19	26	1
1794	Apr. 20	25	29	June 8	23	Nov. 30
1795	5	10	14	May 24	25	29
1796	Mar. 27	1	5	15	26	27
1797	Apr. 16	21	25	June 4	24	Dec. 3
1798	8	13	17	May 27	25	2
1799	Mar. 24	Apr. 28	2	12	27	1
1800	Apr. 13	May 18	22	June 1	24	Nov. 30
1801	5	10	14	May 24	25	29
1802	18	23	27	June 6	23	28
1803	10	15	19	May 29	24	27
1804	1	6	10	20	26	Dec. 2

A TABLE of the MOVEABLE FEASTS, according to the ſeveral Days that EASTER can poſſibly fall upon.

Eaſter-day.	Sundays after Epiphany.	Septuageſima Sunday.	The firſt Day of Lent.	Rogation Sunday.	Aſcenſion-day.	Whitſun-day	Sundays after Trinity.	Advent-Sunday.
Mar. 22	1	Jan. 18	Feb. 4	April 26	April 30	May 10	27	Nov. 29
23	1	19	5	27	May 1	11	27	30
24	1	20	6	28	2	12	27	Dec. 1
25	2	21	7	29	3	13	27	2
26	2	22	8	30	4	14	27	3
27	2	23	9	May 1	5	15	26	Nov. 27
28	2	24	10	2	6	16	26	28
29	2	25	11	3	7	17	26	29
30	2	26	12	4	8	18	26	30
31	2	27	13	5	9	19	26	Dec. 1
April 1	3	28	14	6	10	20	26	2
2	3	29	15	7	11	21	26	3
3	3	30	16	8	12	22	25	Nov. 27
4	3	31	17	9	13	23	25	28
5	3	Feb. 1	18	10	14	24	25	29
6	3	2	19	11	15	25	25	30
7	3	3	20	12	16	26	25	Dec. 1
8	4	4	21	13	17	27	25	2
9	4	5	22	14	18	28	25	3
10	4	6	23	15	19	29	24	Nov. 27
11	4	7	24	16	20	30	24	28
12	4	8	25	17	21	31	24	29
13	4	9	26	18	22	June 1	24	30
14	4	10	27	19	23	2	24	Dec. 1
15	5	11	28	20	24	3	24	2
16	5	12	Mar. 1	21	25	4	24	3
17	5	13	2	22	26	5	23	Nov. 27
18	5	14	3	23	27	6	23	28
19	5	15	4	24	28	7	23	29
20	5	16	5	25	29	8	23	30
21	5	17	6	26	30	9	23	Dec. 1
22	6	18	7	27	31	10	23	2
23	6	19	8	28	June 1	11	23	3
24	6	20	9	29	2	12	22	Nov. 27
25	6	21	10	30	3	13	22	28

Note, That in a Biſſextile or Leap Year, the Number of Sundays after Epiphany will be the ſame, as if *Eaſter-Day* had fallen one Day later than it really does. And for the ſame reaſon, one Day muſt in every Leap-Year be added to the Day of the Month given by the Table for *Septuageſima-Sunday*: And the like muſt be done for the Firſt Day of *Lent* (commonly called *Aſh-Wedneſday*) unleſs the Table gives ſome Day in the Month of *March* for it; for in that Caſe the Day given by the Table is the right Day.

TABLE to find EASTER Day, from the Year 1900, to the Year 2199 inclusive.

Golden Number.	Day of the Month.		Sunday Letters.
14	March	22	D
3		23	E
		24	F
11		25	G
		26	A
19		27	B
8		28	C
		29	D
16		30	E
5		31	F
	April	1	G
13		2	A
2		3	B
		4	C
10		5	D
		6	E
18		7	F
7		8	G
		9	A
15		10	B
4		11	C
		12	D
12		13	E
1		14	F
		15	G
9		16	A
17		17	B
6		18	C
		19	D
		20	E
		21	F
		22	G
		23	A
		24	B
		25	C

THE Golden Numbers in the foregoing Calendar will point point out the Days of the Paſchal Full Moons, till the Year of our LORD 1900; at which Time, in Order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of EASTER, from the Year 1900, to the Year 2199 inclu-ſive. This Table is to be made uſe of, in all reſpects, as the Firſt Table before inſerted, for finding EASTER till the Year 1899.

General **TABLES** for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its Fourth Part, omitting Fractions, and alſo the Number, which in TABLE I. ſtandeth at the top of the Column, wherein the Number of Hundreds, contained in that given Year, is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which ſtandeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

1	2 Years of our Lord.	3
B	1600	0
	1700	1
	1800	1
	1900	2
B	2000	2
	2100	2
	2200	3
	2300	4
B	2400	3
	2500	4
	2600	5
	2700	5
B	2800	5
	2900	6
	3000	6
	3100	7
B	3200	7
	3300	7
	3400	8
	3500	9
B	3600	8
	3700	9
	3800	10
	3900	10
B	4000	10
	4100	11
	4200	12
	4300	12
B	4400	12
	4500	13
	4600	13
	4700	14
B	4800	14
	4900	14
	5000	15
	5100	16

1	2 Years of our Lord.	3
B	5200	15
	5300	16
	5400	17
	5500	17
B	5600	17
	5700	18
	5800	18
	5900	19
B	6000	19
	6100	19
	6200	20
	6300	21
B	6400	20
	6500	21
	6600	22
	6700	23
B	6800	22
	6900	23
	7000	24
	7100	24
B	7200	24
	7300	25
	7400	25
	7500	26
B	7600	26
	7700	26
	7800	27
	7900	28
B	8000	27
	8100	28
	8200	29
	8300	29
B	8400	29
	8500	30

To find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Sideways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years, in the New Calendar, whereas all the other Hundredth Years are to be accounted only Common Years.

TABLE III.

TABLE III.

Paſchal Full Moon	Sunday Letter.	The GOLDEN NUMBERS. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The ORDER for MORNING and EVENING PRAYER, Daily to be ſaid and uſed throughout the Year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chapel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, That ſuch Ornaments of the Church, and of the Miniſters thereof, at all times of their Miniſtration, ſhall be retained, and be in uſe, as were in this Church of ENGLAND by the Authority of Parliament, in the Second Year of the Reign of King EDWARD the Sixth.

The ORDER for
MORNING PRAYER §,
Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences * of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* li. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye: for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will ariſe and go to my Father,

§ PRAYER, is not only the duty, but the greateſt privilege of a chriſtian. It is commanded by our LORD's precepts, and recommended by his example. Therein we make ſupplications for averting every evil, requeſt of GOD thoſe good things we ſtand in need of, and offer up thankſgivings for mercies already received. Theſe are called *Common Prayers*; becauſe all have a common intereſt in the things prayed for; and join in the uſe of the ſame form preſcribed by authority.

* Theſe Sentences are admirably choſen, to excite in us a due ſenſe of our ſins, and of GOD's mercy, in pardoning them on our ſincere repentance. By caſting our eyes over them, while the congregation is aſſembling, we may fix upon ſome meditation ſuitable to our own caſe and preſent frame of ſpirit; for which reaſon, though they all excite to repentance, their purport is various; ſome being intended to ſupport the fearful, and ſuch as doubt of GOD's mercy; ſome to inform the ignorant of the neceſſity they are under to repent and amend their lives, if they expect the divine favour; ſome are intended to awaken the unthinking and negligent, who defer this great duty, or perform it in a formal or careleſs manner; as if they thought a bare repetition of the general confeſſion, was ſufficient, without a thorough contrition of heart and full purpoſe of amendment.

and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* xv. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* i. 8, 9.

DEarly * beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion* †, *to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws; We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have

* This Exhortation is grave and rational, calling upon the people, in a ſtyle truly apoſtolical, to confeſs their ſins, the neceſſity of which is urged from the foregoing Scriptures. It ſets before them the power and goodneſs of Almighty GOD, who is both able and willing to pardon thoſe who ſincerely repent. It lays down the chief ends for which the congregation is aſſembled, and propoſes to all preſent that devout frame of mind and humble poſture of body that become true penitents.

† This Confeſſion is called General, becauſe the whole congregation, both Miniſters and People, join in it. It is upon good grounds, allowed the firſt place in our public addreſſes to Almighty GOD. In the introduction it ſets before us the divine all-ſufficiency, goodneſs, and mercy. Hence we are naturally led to acknowledge, wherein we have offended GOD, togegether with the natural and miſchievous effects of our tranſgreſſions. Theſe are particularly reduced to ſins of neglect, or actual breaches of the divine laws; which, by reaſon of their great frequency, cannot but excite in us a ſuitable acknowledgment of our own frailty, with a hearty deſire to be delivered from the power of ſin, the guilt of it, and the puniſhment due to it. Hence we are moved to plead the promiſes annexed in the Goſpel to ſincere repentance, in the name, and for the ſake, of our LORD JESUS CHRIST; and beg, that we may, in conſequence of this, live more devout, juſt, ſober, and temperate lives for the future.

* By

done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders: Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

¶ *The Abſolution, or Remiſſion of Sins, to be pronounced by the Prieſt * alone †, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth ‖ all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen §.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer ‡ with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be

* By this Rubric it is ſuppoſed that the Miniſter is in Prieſt's orders; and hence the cuſtom of young clergymen, who are only ordained deacons, to paſs over the Abſolution, reading inſtead thereof ſome ſhort Collect, or otherwiſe paſſing directly on to the LORD's Prayer.

† Some people repeat this part of the Service with the Miniſter, which is an abſurd cuſtom, and contradicts the manifeſt intention of the compilers, to reſtrain this ſolemn declaration of GOD's pardoning mercy to the Miniſter only.

‖ The whole tenor of this Abſolution is declarative; for the Miniſter informs us, in the words of the Holy Scripture, that Almighty GOD is ever ready to receive repenting ſinners, to pardon them on condition they amend their lives; and moreover, that he has given authority to his Miniſters to declare this to the people, that the moſt ignorant might be informed of theſe glad tidings. The Miniſter, then, agreeable to his office, proceeds to the actual declaration of GOD's pardoning mercy, and the Abſolution or remiſſion of ſins conſequent thereupon, to all thoſe who embrace the terms of Salvation, publiſhed in the Goſpel; and thereby render themſelves worthy ſubjects of GOD's pardoning mercy.

§ The word *Amen*, which the people are directed to repeat at the cloſe of this and other parts of the Service, ſignifies their aſſent to what is prayed for, whether by the Miniſter, on their behalf, or in thoſe joint petitions which they offer together. It moreover expreſſes their firm truſt and confidence, that GOD of his mercy will grant their requeſts in ſuch a manner as is moſt expedient for their own good and the welfare of their fellow-creatures.

‡ This is called the LORD's Prayer, becauſe our Saviour dictated it to his Diſciples and commanded them to uſe it. It conſiſts of an introductory addreſs to Almighty GOD, expreſſing the juſt ſenſe we have of his goodneſs and greatneſs: Then follow ſeven petitions, which are ſuited to expreſs all the wants, and at the ſame time intimate all the duties of a Chriſtian. The firſt three have a reference to GOD's univerſal ſovereignty; the honour of his name, the advancement of his authority, and the fulfilling of his gracious purpoſes towards mankind. The four laſt petitions are for temporal ſupplies; for the pardon of ſins paſt, for preventing occaſions of ſin, and for deliverance from the evils we are liable to, whether in this life or the future. The whole concludes with aſcribing the dominion, might, majeſty and praiſe, which are juſtly due to GOD.

done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay* ‖,

O Lord, open thou our lips:

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following; except on* Eaſter-Day, *upon which another Anthem is appointed: And on the Nineteenth Day of every Month it is not to be read here, but in the ordinary Courſe of the Pſalms.*

Venite, exultemus Domino. Pſal. 95.*

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their

‖ Theſe ſhort Sentences are called Reſponſes, becauſe the People anſwer to the Miniſter. They are as a preparatory to excite that ſpirit of gratitude and thankſgiving, which may well be ſuppoſed kindling by this time in the congregation. This the judicious compilers of our Liturgy have hitherto reſtrained, that it might burſt out into a more Holy Rapture from the conſideration of GOD's pardoning mercies.

* The whole Pſalm is moſt ſuitably choſen upon the tranſition from Prayer and Confeſſion to Thankſgiving; for although it opens with raviſhing exultations in the LORD our ſtrength and ſure confidence, it keeps thoſe other acts of devotion and repentance in view which we have previouſly engaged in, calling us back to a conſideration of GOD's Almighty power, exhibited in the creation, and our abſolute dependance on his mercy; and from GOD's dealings with Iſrael of old, we are admoniſhed not to weary out his long-ſuffering by our miſtruſt or hypocriſy as they did, but ſeriouſly and heartily to perform the engagements we have entered upon, in conſequence of our Chriſtian profeſſion.

† The

hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms* † *in order as they are appointed; and at the end of every Pſalm throughout the Year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory § be to the Father, and to the Son: and to the Holy Ghoſt,

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly, with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar (except there be Proper Leſſons* ‡ *aſſigned for that Day:) he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung in* Engliſh, *the Hymn called* Te Deum laudamus, *daily throughout the Year.*

¶ *Note, That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, *or* Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, *or* The Second Leſſon.

Te Deum ‖ *laudamus.*

WE praiſe thee *, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and Earth are full of the Majeſty of thy Glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The Holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

† The Pſalms are ſo divided as to be read or ſung once a month, that they may be more familiar to the people, being of all Scripture the moſt devotional, and capable of being accommodated to every particular caſe. They are recited ſtanding, whereby we may expreſs either acts of praiſe or ſupplication.

§ This Sentence with its Reſponſe, is added at the end of every Pſalm, to ſhew that we ought to practiſe what is the chief end of every Pſalm, by giving all due honour to Almighty GOD.

‡ The order for Leſſons in the Daily Service is found in the Calendar, oppoſite that day of the month; and where they are varied in the Table of Leſſons proper for Sundays or Holy-days. The reading of Scripture thus by rotation is of great advantage, as all may thus hear the Bible read through in the courſe of the Service, once a year, and ſuch chapters as are moſt intereſting oftener, as they occur both in the Daily and Proper Service.

‖ The People were uſed to diſtinguiſh this with the other Hymn, and alſo the Pſalms by the words beginning them in the Latin Service; therefore the old titles were retained to prevent confuſion.

* This Hymn is ſaid to have been compoſed by St. Ambroſe, and contains a ſolemn act of praiſe, a confeſſion of the Chriſtian faith, and concludes with a ſupplication for mercy.

† This

Alſo the Holy Ghoſt : the Comforter.

Thou art the King of Glory : O Chriſt;

Thou art the everlaſting Son : of the Father.

When thou tookeſt upon thee to deliver man : thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death : thou didſt open the Kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God : in the Glory of the Father.

We believe that thou ſhalt come : to be our Judge.

We therefore pray thee, help thy ſervants : whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy Saints : in Glory everlaſting.

O Lord, ſave thy people : and bleſs thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worſhip thy Name : ever, world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or this Canticle:*

Benedicite §, *omnia Opera Domini.*

O All ye Works of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Waters, that be above the Firmament, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Sun, and Moon, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Showers, and Dew, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Fire, and Heat, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winter, and Summer, bleſs

§ This is called the Song of the Three Children, taken out of the Apocrypha. It is a moſt pathetic addreſs to all GOD's works to praiſe him; intimating, that all nature exhibits the Creator in his wonderfull productions throughout the extent of the univerſe.

ye

ye the Lord: praiſe him, and magnify him for ever.

O ye Dews, and Froſts, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Froſt, and Cold, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Ice, and Snow, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Nights, and Days, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Light, and Darkneſs, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Lightnings, and Clouds, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnify him for ever.

O ye Mountains, and Hills, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye green Things upon the Earth, bleſs ye the Lord; praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Seas, and Floods, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Fowls of the Air, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Beaſts, and Cattle, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnify him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Spirits, and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye holy and humble Men of heart, bleſs ye the Lord: praiſe him, and magnify him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament: And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on* St. John Baptiſt's *Day.*

Benedictus

Benedictus §. S. Luke i. 68.

BLeſſed be the Lord God of Iſrael : for he hath viſited and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in the houſe of his ſervant David ;

As he ſpake by the mouth of his holy Prophets : which have been ſince the world began ;

That we ſhould be ſaved from our enemies : and from the hands of all that hate us ;

To perform the mercy promiſed to our forefathers : and to remember his holy Covenant ;

To perform the oath which he ſware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might ſerve him without fear ;

In holineſs and righteouſneſs before him : all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt : for thou ſhalt go before the face of the Lord to prepare his ways ;

To give knowledge of ſalvation unto his people : for the remiſſion of their ſins,

Through the tender mercy of our God : whereby the Day-ſpring from on high hath viſited us ;

To give light to them that ſit in darkneſs, and in the ſhadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Or this Pſalm.*

Jubilate Deo. Psalm c. ‡

OBE joyful in the Lord, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God : it is he that hath made us, and not we ourſelves ; we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

§ This Hymn was compoſed by pious Zachary, on the birth of John the Baptiſt, and being one of the Evangelical Hymns, is to be omitted on the feſtival where it occurs in the Goſpel, to avoid repetition.

‡ This Pſalm was one of thoſe appointed to be ſung in courſe at the oblation of the peace-offering, and may well be uſed by us after the glad tidings of peace read to us out of the New Teſtament. * This

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed * by the Miniſter and the People, ſtanding: Except only ſuch days as the Creed of Saint* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into hell; The third day he aroſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholic Church; the Communion of Saints; the Forgiveneſs of ſins; The Reſurrection of the body, And the Life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you: ‡

Anſwer. And with thy ſpirit.

¶ *Miniſter.* Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer ‖ with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up* †, *ſhall ſay,*

O Lord, ſhew thy mercy upon us;

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſwer. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy miniſters with righteouſneſs;

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

* This ſummary of Chriſtian faith, has been in uſe ſince near the time of the Apoſtles, who are ſaid to have compoſed it, for which reaſon it bears their name.

‡ Theſe Sentences are a proper gradation from the confeſſion of our Chriſtian faith to the prayers following.

‖ This full and perfect form of prayer is ſo adapted to expreſs all our wants, and there is a ſpirit of devotion, which ſo manifeſtly runs through it, that the pious compilers thought it ought to be uſed very frequently.

† The Miniſter here, as in the perſon of CHRIST, makes interceſſion for the congregation, and the people anſwer him in the ſpirit of ſupplication; whence the difference of their poſture may be eaſily accounted for.

Prieſt. O God, make clean our hearts within us;

Anſwer. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects* ‡; *the firſt of the Day, which ſhall be the ſame that is appointed at the Communion; the ſecond for Peace; the third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The ſecond Collect, for Peace* ††.

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies; that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace* ‡‡.

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem* §§.

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the King's* § *Majeſty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold our moſt gracious ſovereign Lord King GEORGE; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

‡ Collects are ſo called becauſe they are ſhort Prayers gathered from paſſages of Scripture relative to the day, or choſen from the antient Liturgies, and adapted to ſpecial occaſions. That for the day may be found by turning to the order for the Collects, Epiſtles, and Goſpels, throughout the year.

†† In this Collect we pray that GOD would protect us, whether in our common avocations or in the free courſe of religious worſhip, ſo that we may ſerve him without diſtraction.

‡‡ This is a ſhort prayer for ſuch diſpoſitions as may enable us to walk worthy of our Chriſtian profeſſion.

§§ The cuſtom of ſinging Anthems is very antient. The word employs Select Pſalms or Hymns ſung in parts alternately.

§ This prayer is introduced into our daily ſervice in obedience to the apoſtolical precept, 1ſt Tim. Chap. ii. 1, 2, 3, and that for the Royal Family on the ſame account.

† After

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs their Royal Highneſſes GEORGE Prince of *Wales*, the Princeſs Dowager of *Wales*, the Duke, the Princeſſes, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People* ‡.

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom *.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 COR. xiii. 14. †

THE grace of our Lord Jeſus Chriſt and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

‡ After having prayed for the proſperity of our temporal governors, we now pray for our ſpiritual, for particular Miniſters and their reſpective congregations. By Curates in this Prayer, all thoſe are meant who are entruſted with the care of ſouls, as well as thoſe who are poſſeſſed of benefices as thoſe who officiate in their ſtead.

* This Prayer is taken from the Greek Service, as many of the others are taken from the Latin; for where antient Liturgies afforded proper prayers, the learned and pious compilers of our ſervice, choſe rather to retain them, than to make new ones; which is an inſtance of their judgment as well as a manifeſt proof of their humility and learning.

† Having finiſhed the Daily Morning Service, the Miniſter cloſes it with that Benedictory Prayer of St. Paul, with which he concludes moſt of his Epiſtles.

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for
EVENING PRAYER §,
Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* li. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye: for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* xv. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive

§ The Evening Service is much the ſame with the Morning; and as the Jews had their Daily Sacrafice, a lamb for the Morning, and a lamb for the Evening, Exod. xxix. 38. ſo we Chriſtians ſhould, in a more perfect ſenſe, offer the ſame Sacrifice; namely, that of Prayer and Thankſgiving, with a meek, upright and contrite heart.

deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws; We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders: Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

¶ *The Abſolution, or Remiſſion of Sins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his People, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him which we do

at

at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips:

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order, as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that,* Magnificat *(or the Song of the Bleſſed Virgin* Mary*) in* Engliſh, *as followeth:*

Magnificat *. S. LUKE i. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnifyed me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembering his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

* This Hymn was indited by the bleſſed Virgin, and when we hear in the Leſſons, like examples of GOD's mercy, or are told of the prophecies and promiſes which point out CHRIST's birth, we are excited to rejoice with her in the ſame words.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Courſe of the Pſalms.*

Cantate Domino. PSALM xcviii ‡.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a Pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: and after that,* Nunc dimittis, *(or the Song of* Simeon) *in* Engliſh, *as followeth.*

Nunc dimittis §. S. LUKE ii. 29.

LORD, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

‡ There is a great ſimilitude between this Pſalm and the *Magnificat*; but the Pſalm ſeems more proper upon ſome eminent occaſions of national deliverance.

§ This Hymn was impoſed by Simeon on his embracing CHRIST in the temple; and though we cannot ſee him with our bodily eyes as he did, yet we may behold him by faith on the repition of Simeon's Song.

This

¶ *Or elſe this Pſalm; except it be on the Twelfth Day of the Month.*

Deus miſereatur *. PSAL. 67.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt,

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtle's Creed by the Miniſter and the People ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord: who was conceived by the Holy Ghoſt, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he aroſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you;
Anſw. And with thy ſpirit.

¶ *Miniſter.* Let us pray.
Lord, have mercy upon us.
Chriſt have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father which art in heaven, hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our treſpaſſes, as we

* This Pſalm is ſimilar to the foregoing Evangelical Hymn, David praying for that ſaving health which Simeon rejoiced to ſee, and both of them praiſed GOD upon the knowledge they had, that it would, one day be publiſhed to the world, by that Goſpel which is now appointed to be read.

forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew they mercy upon us;

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſwer. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſwer. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day; the ſecond for Peace; the third for Aid againſt all Perils, as hereafter followeth; which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect * at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect, for Aid againſt all Perils* †.

LIghten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the King's Majeſty.*

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold our moſt gracious ſovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts;

* This Collect conſiſts of Petitions for Peace, as ſpringing only from the teſtimony of a good conſcience; ſo that we may each of us ſay, *I will lay me down in peace, and take my reſt.*

† This Prayer is not only for defence in the night and the comfort of returning day, but alſo, that we may be inſtructed in thoſe things whereof we are yet ignorant.

grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CHARLOTTE, their Royal Highneſſes GEORGE Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 COR. xiii. 14.

THE grace of our Lord Jeſus Chriſt and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

The

The Creed of S. Athanaſius.

¶ *Upon theſe Feaſts,* Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-ſunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called The Creed* ‡ *of Saint* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholic Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholic Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal;

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God;

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknow-

‡ Whether this Creed was compoſed by St. Athanaſius, or not, is diſputed; but it is aſcribed to him becauſe of his ſingular zeal for the doctrines contained in it; and ſo univerſally have they been received, that the Compilers of our Liturgy have here introduced them. However, they have reſtrained the uſe of this Creed *only* to thoſe days mentioned in the Rubric, giving the preference to that of the Apoſtles.

ledge every Perſon by himſelf to be God and Lord;

So are we forbidden by the Catholic Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs than another;

But the whole three Perſons are co-eternal together: and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God and Man;

God, of the Subſtance of the Father, begotten before the worlds: and Man, of the Subſtance of his Mother, born in the world;

Perfect God, and perfect Man; of a reaſonable ſoul, and human fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of Subſtance: but by unity of Perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt;

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead;

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholic Faith: which

which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE LITANY*.

¶ *Here followeth the* LITANY, *or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays ‖, *and at other times, when it shall be commanded by the Ordinary.*

O God the Father† of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our of-

* It was the custom formerly to use these Litanies in times of persecution, or upon any public calamity; and we find the Jews are directed by the prophet Joel, to call a general assembly and join in such a form of supplication, saying, *Spare thy people, O* LORD; upon which passage this part of our service seems to be modelled, though the substance of it is taken from Litanies in the Latin and Greek Liturgies.

‖ These were observed as days of fasting by the primitive christians, in memory of CHRIST's being betrayed on the one day, and crucified on the other. The Litany is enjoined to be read then, and on Sundays, in order to give more solemnity to the service of those days.

† The Litany consists of an Invocation to GOD, both as our Creator, Redeemer, and Sanctifier, for mercy and pardon. We then pray that GOD would avert those evils which we have justly deserved, or such as we are liable to, from the frailty of our nature and the common course of human affairs. Then follow Intercessions for those in authority in Church and State, for ourselves, for all men, even enemies and aliens, as well as those who are in distress, whether of mind or in bodily want: We then pray for the seasonable supply of fruits to answer our daily necessities, and for true repentance, that we may live more exemplarily for the future.

fences,

fences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief; from ſin, from the crafts and aſſaults of the devil, from thy wrath and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightening and tempeſt; from plague, peſtilence, and famine; from battle and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *GEORGE*, our moſt gracious King and Governor.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to bleſs and preſerve our gracious Queen CHARLOTTE, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity and tribulation;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhew thy pity upon all priſoners and captives;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlan-

ſlanderers, and to turn their hearts;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance; to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word,
We beſeech thee to hear us, good Lord.

Son of God ‡: we beſeech thee to hear us.
Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;
Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;
Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Chriſt, have mercy upon us.
Chriſt, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt. O Lord, deal † not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father ‖, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks un-

‡ Theſe ſhort Ejaculations, with their Repetitions and Reſponſes, are deſigned to quicken our devotion; for which end they are well adapted.

† This Petition, with its annexed Reſponſe, is ſeaſonably introduced after the LORD's Prayer, to ſhow us the temper of mind in which we ought to pray for GOD's mercies; *viz.* in a due ſenſe of our own unworthineſs.

‖ It would be a downright mockery of Almighty GOD if we join in this and the following Prayers with their reſponding ſentences, without that hearty contrition and ſincere purpoſe of amendment, which they are intended to produce in us.

to thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt:

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſwer. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech ‡ thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, thro' our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

‡ A more full and perfect act of humiliation than this could not have been compoſed, at the ſame time, that we declare a firm truſt in God's mercy, and a lively hope, that he will enable us to walk worthy of our Chriſtian profeſſion.

Upon ſeveral Occaſions;

To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain* *.

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth & Famine* §.

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth, which we do now moſt juſtly ſuffer for our iniquity, may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory now and for ever. *Amen.*

¶ *Or this:*

O God merciful Father, who in the time of Eliſha the prophet didſt ſuddenly, in Samaria, turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon

* This and the following Prayer are drawn up with great ſimplicity and brevity; for as they are temporal bleſſings which we aſk, it becomes us to be modeſt in our expreſſions, remembering our own ignorance, with GOD's wiſdom and goodneſs, in giving what is moſt fit and proper for us, according to his promiſes made to us in Holy Scripture.

§ This, or the Prayer immediately following, are left to the Miniſter's choice; and through the plenty we enjoy in theſe kingdoms ſeldom uſed; for which reaſon we ought to render thanks to the divine mercy, and never provoke his goodneſs by our wantonneſs and extravagance.

† We

us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction, and grant that we receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Time of War † and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Time of any common Plague* or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron; and alſo, in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand; and yet remembering thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember § Weeks to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

A Lmighty ‡ God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church, by

† We ſhould not confine the Petitions contained in this Prayer wholly to our temporal enemies, or even popular tumults; for in the diſtraction of human affairs, thoſe may be at variance with us who have an equal claim to GOD's mercies; but we cannot pray too fervently againſt our luſts and appetites, as they many a time raiſe diſorders in our minds more fatal than any civil commotions, or actual invaſion from an outward enemy.

* This is another of thoſe Occaſional Prayers, which the ſeldomer it is uſed, may excite in us a more frequent acknowledgment of the divine mercy, in ſparing this nation while others are viſited.

§ The four Ember Weeks were antiently four Quarterly Faſts, obſerved in the four ſeaſons of the year; they were thus denominated from the cuſtom of Penitents putting aſhes on their heads in token of ſorrow for their ſins; the firſt Ember Week is that following Aſh-Wedneſday; the next is that of Whitſun-week; then after the 14th of September and the 13th of December. Note. The Antients chiefly obſerved the Wedneſdays, Fridays and Saturdays, of theſe quarterly faſts; but as they are now only retained for the appointed ſeaſons of ordination, the Prayers are uſed every day of that week.

‡ Both theſe Prayers are conceived in the ſpirit of primitive piety, where the power delegated to paſtors

the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, thro' Jeſus Chriſt our Lord. *Amen.*

at their ordination, is conſidered as highly conducive to the glory of GOD and the inſtruction of thoſe committed to their charge; therefore the divine bleſſing is implored both on the biſhops who adminiſter this ordinance and thoſe who are to be ordained.

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions * of Men, to be uſed at ſuch times ‡ when the Litany is not appointed to be ſaid.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and

* This Prayer was added to the Service at the Laſt Review, and has been generally aſcribed to Bp. Sanderſon, though ſome affirm it was wrote by Bp. Gunning.

‡ This is properly a ſummary of Invocation, Interceſſion, &c. like the Litany, for which it is ſubſtituted.

§ This

conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity § of Spirit, in the bond of peace ‡, and in righteouſneſs † of life. Finally, we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; [* *eſpecially thoſe for whom our Prayers are deſired.*] That it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

Prayers of the Congregation.

* This to be ſaid when any deſire the

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive; receive our humble petitions: and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our mediator and Advocate. *Amen.*

§ † ‡ This paſſage deſerves our particular attention; as it contains all the duties of a Chriſtian in a few words; namely, unity with others, peace in the communion to which we belong, and rectitude of morals.

THANKSGIVINGS‖.

¶ *A General * Thankſgiving.*

ALmighty God, Father of all mercies, We thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men; [**particularly to thoſe ‡ who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation,

* This to be ſaid when any that have been prayed for, deſire to return praiſe.

‖ Thankſgiving for God's mercies is an eſſential part of daily worſhip; the moſt pleaſant and profitable in itſelf, as God has in Scripture declared it moſt acceptable to him, and as it ſhews our gratitude for paſt, and gives us the greateſt hope of future mercies.

* This General Thankſgiving was added at the Laſt Review of the Liturgy, and drawn up, as it is ſaid, by Bp. Sanderſon. It is ſo admirably compoſed, that it anſwers the end of acknowledging God's general mercies, with a clauſe for any, who having received ſome ſpecial mercy, deſire to offer up their particular thanks in public.

‡ The acknowledgment of God's particular mercies, is a duty, which none who have had the Prayers of the Church ſhould ever omit after their recovery from ſickneſs; though this is too often ſhamefully neglected.

ſervation, and all the bleſſings of this life; but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, thro' Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather: We praiſe and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindneſs from generation to generation, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty; beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *From Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For*

¶ *For reſtoring Public Peace at home.*

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation; and now in the midſt of judgment remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying t[illegible] glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

☞ Theſe Occaſional Thankſgivings anſwer for the moſt part to the particular Prayers where we praiſe GOD for his goodneſs in anſwering our requeſts. Thus any deficiency in the Daily Service is ſupplied by the Occaſional Prayers and Thankſgivings; ſo, that the whole is ſhort, yet full and comprehenſive, grave and ſolemn, but decent, pious, and rational.

THE
COLLECTS, EPISTLES, and GOSPELS,
To be uſed throughout the Year.

¶ *Note, that the Collect appointed for every Sunday ‡, or for an Holy-day that hath a Vigil* or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent †.

The Collect.

ALmighty God, give us grace that we may caſt away the Works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, in which thy ſon Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle §. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

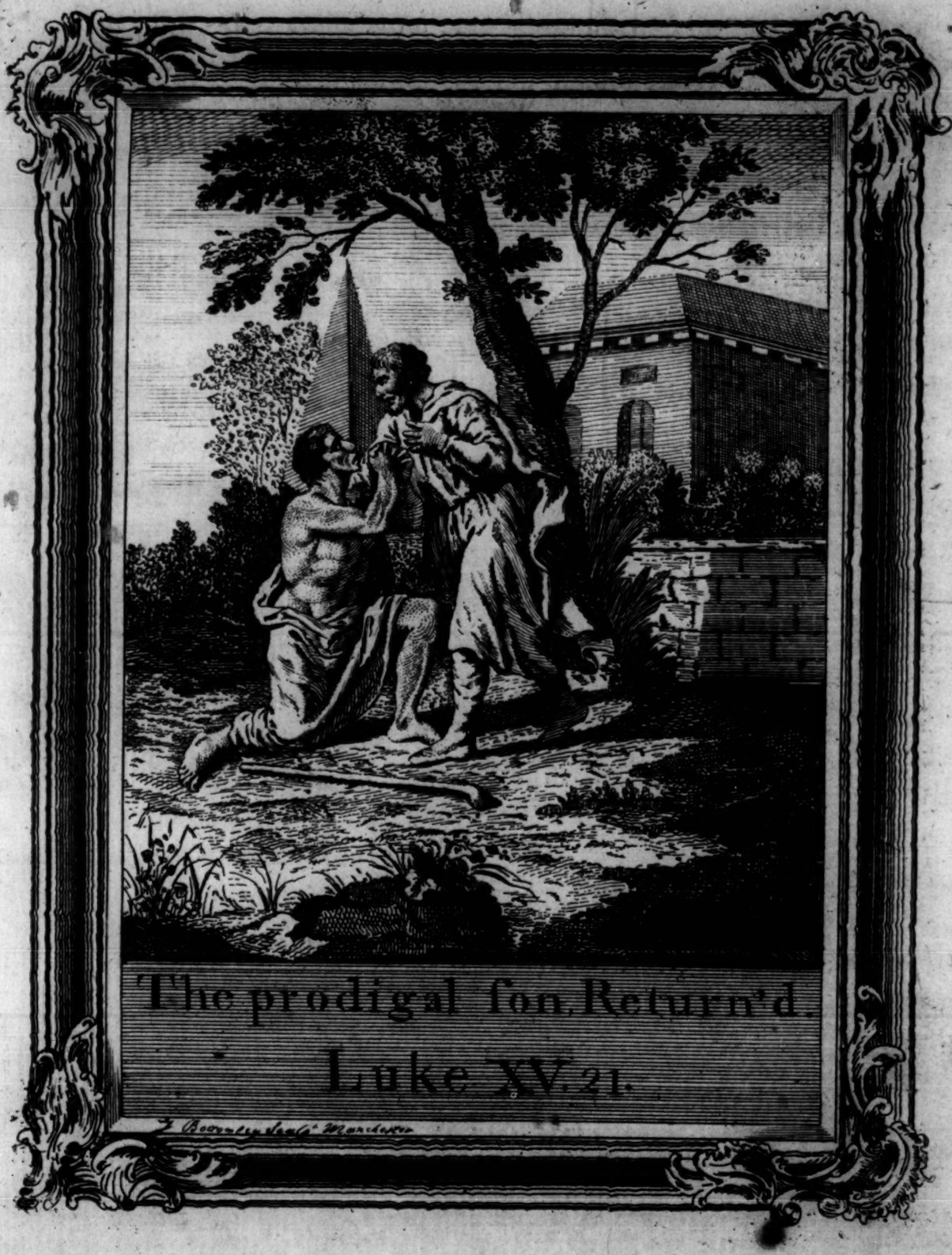
‡ Sunday, or the Firſt Day of the Week, is obſerved as the Chriſtian Sabbath, by general Conſent, in memory of CHRIST's reſurrection.

* The obſervation of Vigils, on the night preceding any Holy-day is very antient, and was obſerved with devotional exerciſes, till they ſometimes uſhered in the morning, when they made merry if it was a Feſtival; whence the original of our Country Wakes.

† The Sundays in Advent are always the Four immediately preceding Chriſtmas-day. They are ſo called from a word in the Latin Service, which means, *To come;* and they are particularly deſigned to remind us of CHRIST's firſt coming in humility, and his future coming in glory to judge the world; for which reaſon the Firſt Collect is repeated, together with that of the day, during the whole ſeaſon of Advent.

§ By thus introducing ſelect parts of the Scripture, ſuited to the day, both the Epiſtles and Goſpels, as containing the ſubſtance of our Religion, are more frequently read; and thoſe paſſages likewiſe out of the Prophets which are moſt important.

* This



The prodigal son Return'd.

Luke XV. 21.

I. Basire sculp. Mancheſter


Martha & Mary
Luke
X. 41.
Bellamy Sc.

The Goſpel. S. MATTH. xxi. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over-againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, and ſitting upon an aſs, and a colt the fole of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way: others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: Bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Gallilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called The houſe of prayer; but ye have made it a den of thieves.

The ſecond Sunday in Advent *.

The Collect.

BLeſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. ROM. xv. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and conſolation grant you to be like-minded one to-

* This Collect is a moſt pathetic addreſs to Almighty GOD, that we may make a good uſe of the opportunities we now enjoy to read the Scriptures after they had been for a long time ſhut up in an unknown tongue. It is ſometimes introduced with great propriety before a ſermon, and may be of ſervice to put our minds into a right frame before reading the Bible in private.

wards another, according to Chriſt Jeſus; that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name: And again he ſaith, Rejoice, ye Gentiles, with his people: And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people: And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. S. LUKE xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable; Behold the fig-tree, and all the trees; when they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye, that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent †.

The Collect:

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters, and ſtewards of thy myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt; that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

† This Collect keeps the ſeaſon of Advent in view, and touches upon John the Baptiſt's miniſtry as preparatory to that of our Saviour's, whoſe coming into the world was to reform mankind, and thereby make them happy.

The Epiſtle. 1 Cor. iv. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf: for I know nothing by myſelf, yet I am not hereby juſtified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them: And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in king's houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, And more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent ‡.

The Collect.

O Lord, raiſe up, we pray thee, thy power, and come among us, and with great might ſuccour us, that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, thro' the ſatisfaction of thy Son our Lord; to whom, with thee and the Holy Ghoſt, be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. iv. 4.

REjoice in the Lord alway: and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every

‡ This Collect looks forward to our Lord's promiſe of appearing to us again, and delivering us from the many evils with which we are ſurrounded. The words, *Through the ſatisfaction of thy Son our* Lord, were firſt added in the Scotch Liturgy.

thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. JOHN i. 19.

THIS is the record of John when the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water; but there ſtandeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, *commonly called* Chriſtmas-day *.

The Collect ‖.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt; who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. HEBR. i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his ſon, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had

* The Latin Communion Service was called Maſs; whence the obſervation of ſome Holy-days is ſtill underſtood by the word; as Chriſtmas, Candlemas, &c.

‖ Both the Collect and thoſe Portions of Scripture, choſen for this Feſtival, are very proper; as we are led by the one to reflect on our LORD's humility, and by the other we have a full view of thoſe Texts which prove his divine original and dominion over all created things.

by

by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. * For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne O God, is for ever and ever: a ſcepter of righteouſneſs, is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

* The ſublimity of theſe Quotations from the Pſalms is equal to the ſubject which inſpired the ſacred writer.

The Goſpel. S. JOHN i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John: The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not: But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word ‡ was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

‡ This is the ſame WORD, of which it is affirmed above, that it was GOD who made the Univerſe.

Saint Stephen's Day *.

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity; which ſhall be ſaid continually unto New-year's Eve.*

For the Epiſtle. ACTS vii. 55.

STephen being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. MATTH. xxiii. 34.

BEhold, I ſend unto you prophets, and wiſe-men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

* The placing theſe days after Chriſtmas-day, was to intimate, that none are thought fitter attendants on our LORD's nativity, than thoſe who were diſtinguiſhed in ſuffering for him; and therefore St. Stephen claims the preference, as the firſt who ſuffered in defence of the Goſpel.

Saint

Saint John the Evangeliſt's Day ‖.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. JOHN i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a lyar, and his Word is not in us.

The Goſpel. S. JOHN xxi. 19.

JESUS ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the Diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that Diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the Diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one,

‖ St. John the Evangeliſt's is the ſecond feſtival after Chriſtmas, becauſe he was favoured with our LORD's particular friendſhip. He is ſaid to be caſt into a cauldron of ſcalding oil, from whence he came out miraculouſly unhurt. Afterwards he was baniſhed to the Iſle of Patmos, where he wrote the Revelations.

I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Innocents Day ‡.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt Infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. REV. xiv. 1.

I Looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women: for they are virgins: theſe are they which follow the lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. MATTH. ii. 13.

THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weep-

‡ The Holy Innocents are next commemorated, becauſe their ſlaughter was the firſt conſiderable conſequence of our Saviour's birth. The Collect propoſes to us innocency of life as moſt proper for the obſervation of Innocents Day.

ing for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-Day ‡.

The Collect.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. GAL. iv. 1.

NOW I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. MATTH. i. 18.

THE birth of Jeſus Chriſt was on this wiſe: when as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a public example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his Name Emmanuel, which, being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born ſon; and he called his Name JESUS.

‡ It was cuſtomary with the primitive chriſtians to obſerve the Octave, or Eighth-Day after their principal feaſts; and it was common at ſuch times to repeat the ſervice of that day, together with the Octave; in imitation of which cuſtom the collect for Chriſtmas-day is here repeated.

The Circumciſion of CHRIST *.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true Circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. iv. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo; and the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. LUKE ii. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was

* This Feaſt is celebrated by the Church, to commemorate CHRIST's ſubmiſſion to the law of circumciſion, and the abrogation of that burthenſome rite, with the other Moſaical ceremonies. The Collect, Epiſtle and Goſpel, are choſe with this view, ſhewing that GOD requires only the circumciſion of the heart; namely, the cutting off every inclination to ſin.

* The


The Nativity of CHRIST
Luke Ch. II
Ver. 16
J. Bottomley Sculpt.

Duke

ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel, ſhall ſerve for every day after, unto the Epiphany.*

The Epiphany *, *or the Manifeſtation of Chriſt to the Gentiles.*

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. MATTH. ii. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? For we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all

* The Epiphany is always on the twelfth day of Chriſtmas; it is ſo called, from a Greek word, which ſignifies *Manifeſtation*. It is conſidered as one continued feaſt in our Service till Septuageſima Sunday, juſt nine weeks before Eaſter. Hence the intermediate Sundays after Epiphany are ſo named. The intention of it is to celebrate the notice of CHRIST's birth to the Eaſtern Magi, by a Star, which is commemorated both in the Collect and the Goſpel.

* Theſe

the chief prieſts and ſcribes of the people together, he demanded of them, Where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the leaſt among the princes of Juda; for out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

*The firſt Sunday * after the Epiphany.*

The Collect §.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure

* Theſe Sundays of the Epiphany are ſet apart to celebrate our LORD's miracles, by which he proved himſelf to be the MESSIAH; and in the Epiſtles we are excited to imitate his exemplary life, by a practice of all thoſe Chriſtian virtues which adorn our profeſſion.

§ The Collect for this Sunday is an humble addreſs to GOD, that he would graciouſly receive our prayers, and give us diſcernment to know our duty with the neceſſary diſpoſitions to perform it. The Epiſtle is choſen with this view; and the Goſpel treats of CHRIST's proving himſelf to be the MESSIAH, by the diſpute with the Doctors in the Temple.

* The

of faith. For as we have many members in one body, and all members have not the ſame office; ſo we, being many, are one body in Chriſt, and every one members one of another.

The Goſpel. S. LUKE ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſs-over. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me; wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

The ſecond Sunday † after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. xii. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that

† The Collect for this Sunday is an acknowledgment of GOD's univerſal providence, and a prayer for that peace, which is the reſult of a conſcientious diſcharge of our duty. The Epiſtle ſhows the yet farther manifeſtation of CHRIST's kingdom, by the enumeration of ſpiritual gifts communicated to the Gentiles, directing the diſcreet and orderly uſe of them for the edification of the church. The Goſpel relates CHRIST's firſt noted miracle, at the marriage in Cana, whereby he proved himſelf to be the MESSIAH.

ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one toward another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. JOHN ii. 1.

AND the third day there was a marriage in Cana of Gallilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew;) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Gallilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday ‡ after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

‡ This Collect is an act of humiliation from a due ſenſe of our own weakneſs, and an earneſs ſupplication to God, that he would pleaſe to ſuccour us with the arm of his omnipotence. The Epiſtle purſues the ſubject by ſhowing us how to conduct our ſelves during this mortal life under a right ſenſe of our infirmities, and by referring our cauſe to GOD Almighty, both to forbear the occaſions of revenge, and practice the evangelical precept of doing evil for good.

The Epiſtle. ROM. xii. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel †. S. MATTH. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, Be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the Kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

† The Goſpel for this day keeps the ſeaſon of Epiphany in view, by relating CHRIST's cure of the leper and the Centurion's ſervant with the r emarkable conference of the lattter with our LORD, and a commendation of his ſingular faith in oppoſition to the Jewiſh incredulity.

The Fourth Sunday § *after the Epithany.*

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of

§ This Collect is an acknowledgment of our frailty, and

the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil, Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel ‖. S. MATTH. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: But he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him! And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine feed-

and a ſupplication for GOD's Holy Protection, much like the laſt. This Epiſtle teaches our duty to ſuperiors, as the other had to equals and inferiors, above all things recommending ſubmiſſion to thoſe who are ſet in authority over us.

‖ The Goſpel is choſen ſtill with a view to the ſeaſon and ſhews CHRIST to be the MESSIAH, by the power which he exerciſed over the elements and the impure ſpirits, whom he had caſt out of the two poſſeſſed perſons.

ing. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday § after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him,

§ This Sunday and the next, are not ſo properly belonging to the Epiphany as the other four; therefore an occaſion is taken in the Collect to make interceſſions for the Church, which as God's family is recommended to his more peculiar care and protection. The Epiſtle directs the faithfull, of whom the Church is compoſed, how to demean themſelves in order to ſecure this ineſtimable Bleſſing, ſo deſirable to all ſincere Chriſtians.

† The Parable of the tares was apparently choſen with the ſame view as the Epiſtle and Collect, teaching us, that for the ſake of peace, ſome abuſes may be tolerated in the Church, leſt greater inconveniencies ſhould ariſe than thoſe which we ſeek to avoid.

Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt, while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

*The ſixth Sunday * after the Epiphany.*

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epiſtle. 1. S. JOHN 3. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is, And every man that hath this hope in him purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

* This Collect points out to us the general uſe of the Epiphany, directing us to pray for ſuch diſpoſitions as will make us worthy ſubjects in CHRIST's kingdom of righteouſneſs. The Epiſtle exhorts to purity and declares for what purpoſes our Lord came into the world. The Goſpel looks forward to the ſigns preceding Chriſt's ſecond-comming and warns us to beware of falſe-teachers.

The Goſpel. S. MATTH. xxiv. 23.

THEN if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, he is in the ſecret chambers; believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday colled ‖ *Septuageſima, or the third Sunday before Lent.*

The Collect §.

O Lord, we beſeech thee favourably to hear the prayers of the people; that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle *. 1. COR. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring

‖ Septuageſima Sunday is ſo called becauſe it is juſt ſeventy days before Eaſter; and as the time of Eaſter is variable, according as the full-moon falls; therefore the ſeaſon of Epiphany is protracted to this Sunday if Eaſter falls later in the year, or ſhortened if it falls ſooner. This with the two following weeks are intended to call back our thoughts from the feaſting and jollity of Chriſtmaſs, to prepare for faſting and humiliation in the aproaching ſeaſon of Lent.

§ The Collect for Septuageſſima propoſes to us ſeriouſneſs and perſeverance in the practice of our duty, that we may not forfeit the hopes of future happineſs.

* This Epiſtle is choſen with the ſame view as the Collect, exhorting us after the manner of thoſe who contended in the public Games, to ſtrive for the victory over our ſpiritual Enemies. The Goſpel ſhows the goodneſs

it into ſubjection, leſt that by any means when I have preached to others, I myſelf ſhould be a caſt-away.

The Goſpel. S. MATTH. XX. 1.

THE kingdom of heaven is like unto a man that is an houſhoulder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way, I will give unto this laſt even as unto thee: Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

goodneſs of God, in affording us frequent opportunities of repentance.

§ The Collect for Sexageſſima is an act of humiliation from a religious ſenſe of our own weakneſs, and a devout acknowledgment of God's power, requeſting he would keep us under his Almighty protection.

*The Sunday called * Sexageſima, or the ſecond Sunday before Lent.*

The Collect §.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

* This Sunday being about ſixty days from Eaſter, is called thus, and in like manner Quinquageſſima as being about fifty days, the neareſt whole numbers giving names to both.

* In

The Epiſtle †. 2. Cor. xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? I ſpeak as a fool) I am more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one; thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day I have been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own country-men, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren; in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs: beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak, who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not.

The Goſpel *. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed; and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the king-

† The portion of Scripture here ſelected is an account given by St. Paul of the ſevere tryals which he underwent, being a lively deſcription of this Apoſtle's, great firmneſs in ſufferings, and a teſtimony of his extraordinary Humility.

* In this Goſpel we learn what reception the word of God meets with according to the different capacities and various tempers of thoſe who hear it preached. We cannot attend too minutely unto the ſeveral caſes referred to, as our own may be found parallel.

dom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God; thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock are they which, when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called § *Quinquageſima, or the next Sunday before Lent.*

The Collect *.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle ‡. 1 Cor. xiii. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinking no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, en-

§ Quinquageſima Sunday, as immediately going before Lent, puts us in mind that all our obſervances of this ſeaſon ſhould be undertaken in the ſpirit of Charity; a temper of mind very oppoſite to that ſourneſs and peeviſhneſs, that cenſoriouſneſs of others, which ſome ſtrict obſervers of Lent are apt to indulge.

* This Collect is a religious acknowledgment that all our performances are defective without Charity, with an earneſt prayer that Almighty God would vouchſafe to grant us this moſt excellent and uſeful gift of the Spirit; the ſum and ſubſtance of all virtues; the very bond of peace and Chriſtian unity.

‡ This Epiſtle is an eloquent encomium on Charity, and ſo perfect a deſcription of the heavenly tempers which compoſe it, as well as thoſe which are oppoſed to it, that it cannot poſſibly be miſtaken.

dureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part; but when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel §. S. LUKE xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh to Jericho, a certain blind man ſat by the way-ſide begging; and hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: And when he was come near, he aſked him, ſaying, What wilt thou, that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

The firſt day of Lent ‡, *commonly called Aſh-Wedneſday.*

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins

§ The Goſpel is a prediction of our LORD's ſufferings in a conference between him and the Apoſtles, with an account of the blind beggar's cure by only a word ſpeaking.

‡ Aſh-wedneſday was ſo called from the cuſtom of penitents,

of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect* § *is to be read every day in Lent, after the Collect appointed for the day.*

The Epiſtle * JOEL ii. 12.

TURN ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly, gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: Wherefore ſhould they ſay among the people, Where is their God?

The Goſpel ‡. S. MATTH. vi. 16.

WHEN ye faſt, be not as the hypocrites of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth,

penitents, to ſcatter aſhes upon their heads in token of humiliation. The whole ſeaſon of Lent conſiſts of forty faſting-days, in commemoration of CHRIST's faſting in the deſart. The ſix Sundays during this ſeaſon are not reckoned among the faſting-days, which occaſions the commencement of Lent on Aſh-wedneſday, that there might be juſt forty faſting days without them.

§ We have in this Collect an earneſt ſupplication to Almighty God for that true contrition of the heart which alone can render the obſervation of Lent acceptable in his ſight: We are then led to the acknowledgment of our own frailties, as the only condition upon which we can expect pardon for the ſins which we have committed. This is the humble temper of mind which Lent was inſtituted to promote, and therefore the Collect for this day is repeated during all the ſeaſon.

* This portion of ſcripture ſets before us the ſolemn Faſt, to which the prophet excites his abandoned countrymen leſt the judgments hanging over them for their ſins, ſhould be executed, to the total ruin of that nation.

‡ The Goſpel contains CHRIST's directions how to faſt acceptably, ſo as to approve our ſincerity to God, and avoid the imputation of vain-glory, or hypocriſy; it concludes with an exhortation to exerciſe ourſelves in frequent acts of Charity, as the beſt method to ſecure thoſe heavenly treaſures which a Chriſtian ought only to ſet his heart upon.

where moth and ruſt doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.

The Collect ‖.

O Lord, who for our ſake didſt faſt forty days and forty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle *. 2 Cor. vi. 1.

WE then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation.) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, By the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel §. S. Matth. iv. 1.

THEN was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an-hun-

‖ This Collect is an immediate addreſs to our Lord Jesus Christ, propoſing the forty days wherein he faſted to our meditation, and humbly requeſting ſuch a diſpoſition of heart, to acompany our abſtinence, that we may ſubject our appetites to that perfect rule of righteouſneſs and true holineſs laid down in the Goſpel.

* We have here a pathetic exhortation to all thoſe who profeſs Chriſtianity, that they would ſo ſecond the deſign of Christ in publiſhing the Goſpel, as to practice the chriſtian virtues here ennumerated. The whole charge is grave, pious and judicious, being delivered with an elegance moſt peculiar to the great Apoſtle of the Gentiles.

§ The Goſpel gives an account of Christ's faſting and temptation in the Deſart, where he withſtood the calls of hunger, the incitements to ſpiritual pride, and the flattering ideas of worldly-grandeur which were ſet before him; teaching us by this example how to overcome our ſpiritual Enemies.

gred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered nnto him.

The ſecond * *Sunday in Lent.*

The Collect.

ALmighty God, who ſeeſt that we have no power of ourſelves. to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. 1 THESS. IV. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch,

* The Collect for this Sunday, ſtill preſerves the ſenſe of our own unworthineſs which this ſeaſon of humiliation more eſpecially requires. We are hence led to pray for GOD's protection among the various accidents and diſorders to which our bodies are ſubject, and eſpecially againſt the evil ſuggeſtions of our own hearts, when they incite us to follow the motions of a depraved will and unruly appetites.

‡ We are admoniſhed in the Epiſtle to conſider ſeriouſly the nature of our Chriſtian profeſſion, and aſpire to that holineſs of heart, that integrity of life, that rectitude of morals, which may prove us true followers of CHRIST and his Apoſtles. ‖ Here

as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel, ‖. S. MATTH. XV. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came, and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe, and worſhipped him, ſaying, Lord, help me. But he anſwered, and ſaid, It is not meet to take the children's bread, and to caſt it to the dogs And ſhe ſaid, Truth Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third § *Sunday in Lent.*

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. EHPES. V. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh-talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath

‖ Here we have the conferrence of a Heathen woman, with our Saviour and his cure of her daughter, with a commendation of her ſingular faith, which ſhould quicken our diligence in the practice of what we know to be our expreſs duty, leſt we be found more deficient than the Jews were, when they received a national rebuke in the remarkable faith and humility of this virtuous Heathen.

§ As there is no devotional exerciſe more proper to convey religious impreſſions into our hearts than frequent acknowledgments of GOD's continual preſence and protection, the compilers of our Liturgy have taken frequent occaſions to introduce acts of humiliation, drawn from the conſideration of GOD's power and providence, of which this and the former Collect are inſtances.

† The Epiſtle purſues the ſame ſubject with the laſt, where St. Paul gives directions for the regulation of our daily conduct, which are worthy of our utmoſt attention.

‡ We

any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt, by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel §. S. LUKE xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace: but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf; and they enter in, and dwell there: and the laſt ſtate of that man is worſe than

§ We have here a diſpute between our Sviour and the Phariſees, where their inveterate malice againſt him is viſible; but they are foiled by his arguments, and he proves undeniably that the unclean ſpirits were caſt out, by the power of GOD reſiding in him: The noble anſwer which CHRIST returned to that woman's exclamation at the cloſe, is a ſignal inſtance both of his great humility and diſintereſtedneſs.

* The

the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

*The fourth * Sunday in Lent.*

The Collect.

GRANT, we beſeech thee Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle ‡. GAL. iv. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel *. S. JOHN vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up

* The Collect for this Sunday ſtill puts us in mind of our paſt offences which this ſeaſon was ſet apart to meditate upon; hence we are directed to requeſt that GOD would graciouſly look upon us, and comfort our ſouls in rhis time of humiliation, with a true ſenſe and a lively experience of his pardoning Mercy.

‡ In alluſion to the ſtory of Abraham's wife and her maid the Apoſtle teacheth the difference between the Goſpel and the ceremonial Law, where he proves that the promiſes made to Iſrael were only compleated in the true deſcendants, that is, ſuch as follow the example which that Patriarch gave to the world of faith and obedience, in the midſt of a ſuperſtitious and idolatrous People.

* What a ſtupendous inſtance of power and goodneſs is exhibited in this Goſpel! The miracle of the loaves and fiſhes is a proper ſubject for our contemplation in Lent, that when we call to mind our LORD's faſting in the Deſart, we may remember that his ſuffering hunger was purely voluntary.

into a mountain, and there he ſat with his diſciples. And the paſs-over, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſat down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect *.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. HEBR. IX. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt; who through the eternal Spirit of-

* Still we are directed by ſupplications at the throne of Grace, to conſider Almighty GOD as our only ſure Confidence, wherefore this Collect addreſſes him as the governor, protector, and preſerver of his faithfull people.

† The ſuperiority of the Goſpel-diſpenſation over that of the Law, is aſſerted and maintained with the uſual eloquence of St. Paul in the courſe of this Epiſtle; but the arguments are drawn from the Moſaical ceremonies becauſe it was addreſſed to the Jews.

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fered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel *. S. JOHN viii. 46.

JESUS ſaid, Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil, but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil: Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay that he is your God: yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a lyar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him; but Jeſus hid himſelf, and went out of the temple.

* The Goſpel contains CHRIST's aſſertion and proof of his Miſſion, both from the purity of his life and the nature of his Doctrine; it is remarkble that the words I AM, which he here applies directly to himſelf, are given by the Angel of the LORD to Moſes, as the diſtinguiſhing ſign of JEHOVAH or the firſt Eſſence.

§ As this Sunday immediately precedes Paſſion-week the Collect anticipates the ſerious exerciſes of that ſolemn interval between that time and Eaſter. Hence the acknowledgment of that Divine goodneſs which ordained that CHRIST ſhould both be born of our nature, and ſuffer death upon the Croſs, for an example of perfect obedience, with a Prayer that we may by imitating his Humility, be made partakers of his Glory in the world to come.

The Sunday next before § *Eaſter.*

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer

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death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle *. PHIL. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel §. S. MATTH. xxvii. 1.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he ſaw that he was condemned, repented himſelf; and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor aſked

* The ſame intention is viſible in chooſing the Epiſtle as the Collect, where the Apoſtle exhorts thoſe under his care, to conſider our Saviour's humiliation, and imitate ſuch an example of filial obedience to our heavenly Father, that we may in like manner receive a Recompence in his glorious Kingdom.

§ The Goſpel is a moſt ſtriking and particular account of the tryal and condemnation of our Saviour, at the requeſt of his own country-men, by the inſtigation of their wicked Prieſts and Rulers; the many indignities which he underwent follow in order, with a circumſtantial detail of his Crucifixion, Death, and Burial.

him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaid Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull,

a ſcull, they gave him vinegar to drink mingled with gall; and when he had taſted thereof he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet §, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave, if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God: let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame into his teeth. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli*, * *Eli*, *lama ſabachthani?* that is to ſay, My God, My God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

§ This prediction is to be found in Pſalm xxii. which almoſt entirely alludes to the ſufferings of CHRIST, and is therefore very proper to be compared with the accounts of his Crucifixion given by the Evangeliſts.

* This is the beginning of Pſalm xxii, in Hebrew; we may obſerve that our LORD had it in view as a prophetical deſcription of his own caſe rather than a doubt that he ſhould be deſerted in his laſt Agonies.

Monday

Monday * *before Eaſter.*

For the Epiſtle ‡. Isa. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. I will mention the loving-kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. For he ſaid, Surely they are my people, children that will not lye: ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought againſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea with the ſhepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moſes with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? that led them through the deep as an horſe in the wilderneſs; that they ſhould not ſtumble? As a beaſt goeth down into the valley, the Spirit

* This week is commonly called Paſſion Week, that is, The Week of Christ's Sufferings. It may be ſaid to commence on Sunday, only the Sundays, without exception, are Feſtivals throughout the year; but on Paſſion Sunday the Sufferings of our Lord are made the ſubject of our meditation, and that the ſolemnity of the preſent week might be connected together as one continued Service till Good Friday, there is no Collect appointed but that of Sunday, though there are Epiſtles and Goſpels for every Day ſeparately.

‡ The Portion of Scripture, which is here read for the Epiſtle, is a ſublime prophetical deſcription of our deliverance from the power of ſin and ſuperſtition by the promulgation of the Goſpel, with an intimation that Christ only, by the divine virtue reſiding in him, could bring about this intereſting event by his Sufferings and Death upon the Croſs. § The

of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? Are they reſtrained? Doubtleſs, thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting. O Lord, why haſt thou made us to err from thy ways? and hardened our hearts from thy fear? return, for thy ſervant's ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have troden down thy ſanctuary. We are thine: thou never bareſt rule over them; they were not called by thy Name.

The Goſpel §. S. MARK xiv. 1.

AFTER two days was the feaſt of the paſsover and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? for it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone; why trouble ye her! ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying: Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhall be ſpoken of for a memorial of her. And Judas Iſcariot one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſsover, his diſciples ſaid unto him, Where wilt thou that we

§ The Goſpel contains ſome tranſactions previous to our LORD's celebration of the Paſſover. Then follows the Eating of the Paſſover and Inſtitution of the LORD's Supper, with a prediction of Judas's treachery, the Agony in Gethſemane, and the apprehending of our LORD, with his firſt Examination before the chief Prieſts, and Peter's Denial of his Maſter, of which he repents immediately. All theſe circumſtances are very intereſting, and proper ſubjects for our meditation during Paſſion Week.

The last SUPPER *S. Mark. 14. 22.*



Bettenley Sculpt.

go and prepare, that thou mayeſt eat the paſs-over? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſs-over with my diſciples? And he will ſhew you a large upper room furniſhed and prepared; there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſs-over. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born! And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy; and ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were

poſſible, the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee: take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again; for their eyes were heavy: neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered, and ſaid unto them, Are ye come out as againſt a thief, with ſwords, and with ſtaves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus, to put him to death; and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt

ſtood



ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy; And the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt: and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them: for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

*Tueſday * before Eaſter.*

For the Epiſtle. ISAI. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they

* The Scripture here choſen for the Epiſtle is a prophetical deſcription of our Saviour's great firmneſs in the publication of his Goſpel, and wiſdom in adapting it to the various purpoſes of reforming mankind. The exemplary patience with which he bore calumny, contradiction, and ſevere tryals of mocking, ſcourging, and a moſt ignominious death, is deſcribed ſo as to appear rather like a hiſtory than a prediction.

† The-

all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel †. S. MARK xv. 1.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate aſked him, Art thou the King of the Jews? And he anſwering, ſaid unto him. Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews? (for he knew that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the King of the Jews? and they cried out again, Crucify him. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to ſalute him, Hail, King of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took

† The Goſpel takes up the narration where St. Mark had left it, and proceeds with the account of CHRIST's tryal, &c. till the inſtant of his expiring on the croſs.

§ The

off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi*, § *Eloi*, *lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which ſtood over-againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

§ The words *Eloi*, &c. differ from St. Matthew, becauſe the one had the beginning of the 22d. Pſalm in view, which in the original Hebrew, is *Eli*, *Eli*, &c. whereas our LORD is here ſuppoſed to uſe the Syriac, or vulgar pronunciation of it at that time.

Wedneſday before Eaſter.

The Epiſtle *. HEB. ix. 16.

WHERE a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſta-

* St. Paul here argues, that the obligations to obſerve the ceremonies of Moſes are now void, by virtue of the new covenant which CHRIST made with the people and ſealed with his blood. The reaſoning is entirely local, reſpecting the Jews only; therefore the Apoſtle

ment is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood: for when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves, with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others; for then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgement: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel †. S. LUKE xxii. 1.

NOW the feaſt of unleavened bread drew nigh, which is called the paſs-over. And the chief prieſts and ſcribes ſought how they might kill him: for they feared the people. Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude. Then

does not urge the more perfect ſyſtem of the Goſpel, nor that extenſive charity recommended by it, with the clearer manifeſtation of GOD's eſſential attributes, but confines himſelf to the death of CHRIST, as it was at once a completion of the divine purpoſe, prefigured by the Levitical ſacrifices, with thoſe other cuſtoms all along referred to, and a ſufficient reaſon for the entire aboliſhment of bloody ſacrifices, they being of no efficacy to procure the pardon of ſin, otherwiſe than as they ſhadowed forth the voluntatry ſacrifice which CHRIST offered to his Heavenly Father, of a blameleſs life ſpent only in acts of beneficence, and concluded by an ignominious death, which he willingly underwent to ſet before us an example of patience under ſufferings.

† We now draw nearer to the time of the paſs-over, when our LORD kept the feaſt on the night before his crucifixion, and inſtituted the Sacrament of the Supper, as a memorial of his ſufferings and death; therefore we are here preſented with a particular narrative of that night's tranſaction, from the agreement of Judas with the

came the day of unleavened bread, when the paſs-over muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſs-over, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you bearing a pitcher of water; follow him into the houſe where he entereth in: And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſs-over with my diſciples? And he ſhall ſhew you a large upper-room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſs-over. And when the hour was come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſs-over with you before I ſuffer: for I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me. Likewiſe alſo the cup, after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or

the Jewiſh rulers to betray his maſter to his examination by the Sanhedrim on the morning after, where CHRIST's knowledge of what ſhould happen is apparent; his care to celebrate the feaſt after the Moſaical ordinance, may teach us to reverence the religious cuſtoms of our own country; his choice of bread and wine as the propereſt ſymbols in nature, to repreſent the benefits of which we are made partakers by his word preached to us, and by the death which he ſuffered to enforce it; his mild method of ending a diſpute among his Apoſtles; his agony in the Garden; his warning to Peter; his patience under Judas's treachery, the perſecution, calumny, and malice of the high prieſt; all theſe concur to form the moſt exalted pattern of benevolence and patience, that ever exiſted, and muſt fix our meditations on that Lamb of GOD, who was now ready to ſuffer for the Salvation of Mankind.

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he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both into priſon, and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe and ſcrip and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a ſtone's-caſt, and kneeled down and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote a ſervant of the high prieſt's, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains

captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſt's houſe: and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blind-folded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: and if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

*Thurſday * before Eaſter.*

The Epiſtle. 1 COR. xi. 17.

IN this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear

* As it is cuſtomary for moſt ſerious Chriſtians to communicate either at Eaſter or Good Friday, which may well be called the Chriſtian Paſſover; the pious and judicious compilers of our Liturgy have ſelected this remarkable part of St. Paul's Epiſtle to the Corinthians for the ſervice of Paſſion Thurſday, where he points out the early abuſes of this religious inſtitution, by turning it into a downright feaſt, without any regard to decency, or the

that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper: for in eating, every one taketh before other his own ſupper; and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. LUKE xxiii. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no

the ſolemnity of CHRIST's death which they were commemorating. He then refers to the original of that ſupper which they met to partake of, and ſhows the manifeſt end propoſed in the inſtitution, which our learned Compilers have wiſely kept in view, ſo as to reſtore the Apoſtolical practice here laid down, and render the Communion a Rational ſervice.

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Then Pilate entered the Judgment-hall
again, & called Jesus, & said unto him, Art
thou ye King of ye Jews *John* XVIII. 33.

Bottomley Sc—

fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him: and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: who for a certain sedition made in the city, and for murder was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence, That it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem

ſalem weep not for me, but weep for your ſelves, and for your children. For behold the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare and the paps which never ſuck. Then ſhall they begin to ſay to the mountains Fall on us; and to the hills, cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding: and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good

Good Friday *.

The Collects †.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs; who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle ‡. HEBR. X. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then, would they not have ceaſed to be offered? becauſe that the worſhippers once purged ſhould have had no more conſci-

* This day took it's name from the bleſſed effects of CHRIST's death, whereby he fulfilled the Scriptures and ſealed the truths delivered in his Goſpel with his blood. It is obſerved as a day of ſtrict faſting and humiliation, in acknowledgment of the unparallelled ingratitude which was ſhewn by mankind to the author of their ſalvation, in return for ſo much mercy and compaſſion as he had ſhewn them; neither ought we to think ourſelves innocent of his blood, if we have at any time brought a ſcandal on his doctrine by our wickedneſs; for this, as the Apoſtle obſerves, Is to crucify him afreſh, and put him to open ſhame.

† Theſe three Collects are intended to give more ſolemnity to the ſervice of this day. The firſt directs us to pray for the immediate followers of CHRIST, for whom he was content to ſuffer with ſo much patience. The ſecond makes interceſſions for the univerſal church, that all who bear the name of Chriſtians may walk worthy of their vocation in the reſpective ſtations of life to which they belong. The third is truly a catholic prayer, for the converſion of all who are yet, through ignorance, or obſtinacy, enemies to the Goſpel; requeſting, that GOD, of his mercy, would turn their hearts, and bring them to the practice of thoſe virtues and the knowledge of thoſe glorious truths revealed in his Goſpel.

‡ The Epiſtle proves, from the inſufficiency of the Jewiſh ſacrifices, that they only pointed at the death of CHRIST, and that voluntary accompliſhment of GOD's will, which he took upon him in lieu of the bloody ſacrifices ordained by the law of Moſes. The Apoſtle ſupports his aſſertion with variety of arguments and pertinent quotations from Scripture; but we are to remember he was writing to the Jews; and hence his

ence of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law; Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the vail, that is to ſay, his fleſh; and having an High Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering; (for he is faithful that promiſed;) and let us conſider one another to provoke unto love and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another; and ſo much the more, as ye ſee the day approaching.

The Goſpel §. S. JOHN XIX. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put

arguments are rather calculated to ſhew the entire abolition of their cuſtoms, than to ſet the Goſpel in that truly beneficent light, which our LORD's ſufferings in defence of the truth was capable of bearing.

§ The Goſpel for this day is very properly taken out of St. John, becauſe he was the only Apoſtle preſent at our LORD's crucifixion, and ſtood by the croſs when the

it on his head, and they put on him a purple robe, and ſaid, Hail, King of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again in the Judgment-hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend: whoſoever maketh himſelf a King, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the Judgment-ſeat, in a place, that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your King? The chief prieſts anſwered, We have no King but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away, and he bearing his croſs, went forth into a place called The place of a ſcull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew,

the other diſciples fled; and therefore the paſſion of CHRIST, being as it were, viſibly repreſented before the eyes of our mind, in the ſolemnity of this day's ſervice his teſtimony is read, who ſaw it himſelf; and we may learn from his example, not to be aſhamed of our chriſtian profeſſion, even in time of danger.

and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am the King of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts; to every ſoldier a part; and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the Ghoſt. The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record is true; and he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the Scriptures ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

Eaſter Even *.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt,

* As we profeſs by Baptiſm to be dead to ſin, that we may live in CHRIST, that is, conſtantly oppoſe thoſe vicious habits to which we are chiefly inclined, and practiſe thoſe contrary virtues recommended in the Goſpel.

ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle §. 1 S. PET. iii. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing: wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made ſubject unto him.

The Goſpel *. S. MATTH. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief Prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the

Goſpel, The Collect for this day directs us to conſider our Saviour as lying in the grave, and excites us to the mortification of our inordinate paſſions and corrupt appetites.

§ The Epiſtle teaches us the end of CHRIST's ſufferings, and hints at his employment during the interval between his burial and reſurrection; namely, to preach repentance to thoſe refractory ſpirits who periſhed at the flood.

* The Goſpel is taken from St. Matthew, where we have a circumſtantial account of CHRIST's burial, and the meaſures which were taken by the prieſts to ſecure the grave, leſt his diſciples ſhould ſteal the body and report that he was riſen; which ſhows that the notion of his riſing again had prevailed ſo far as even to alarm the chief prieſts and rulers of the Jews.

firſt. Pilate ſaid unto them, Ye have a watch; go your way, make it as ſure as ye can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

EASTER-DAY ‡.

¶ *At Morning Prayer, inſtead of the Pſalm,* [O come let us ſing, &c.] *theſe Anthems* * *ſhall be ſung or ſaid.*

CHRIST our paſs-over is ſacrificed for us: therefore let us keep the feaſt;

Not with the old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 *Cor.* v. 7.

CHRIST being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* vi. 9.

CHRIST is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect †.

ALmighty God, who through thine only-begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

‡ This great Feſtival is ſo called from an old Saxon word, ſignifying *to riſe*, becauſe we commemorate CHRIST's reſurrection on Eaſter Sunday. There were great debates formerly between the Chriſtians of the Eaſt and thoſe of the Weſt, about the time when it ſhould be obſerved; but the moſt pious of both parties obſerved the cuſtom of that communion to which they belonged, without entering into the diſpute; which may warrant our peaceable acquieſcence with the deciſion of our national church, though it will be found, upon a ſtrict examination of the controverſy, ſhe has had the utmoſt regard to antiquity and general conſent.

* As the Pſalm commonly called *Venite exultemus* is the moſt proper for the daily ſervice, where it is appointed to be made uſe of; ſo theſe portions of Scripture, ſelected from St. Paul's Epiſtles, have a manifeſt propriety to uſher in the ſervice of this Chriſtian Jubilee; whether we conſider the directions herein laid down how to keep the feaſt acceptably, the uſe we are directed to draw from the doctrine of CHRIST's reſurrection, or the declaration of thoſe happy effects which are the juſt conſequences of it.

† The Collect for Eaſter-day propoſes to us the conſideration of CHRIST's triumph over the power of death, and excites us to requeſt of Almighty GOD the firmneſs to perſevere in the courſe of our duty, till we experience the happy effects of it in the cloſe of a well-ſpent life and the joyful hope of a bleſſed reſurrection. The Epiſtle is choſen wholly with this view; and the Goſpel is St. John's account of the reſurrection.

* The

The Epiſtle. COL. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. S. JOHN XX. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

*Monday * in Eaſter-week.*

The Collect.

ALmighty God, who through thy only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, thro' Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

* The Collect for Eaſter-Day is repeated during this week; whence the inſertion here and on Tueſday ſeems needleſs, as it is contrary to the general rule obſerved by the Compilers.

* The

For the Epiſtle *. ACTS x. 34.

PEter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all) That word I ſay, ye know, which was publiſhed throughout all Judea, and began from Gallilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people; and to teſtify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins.

The Goſpel ‖. S. LUKE xxiv. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe, that ye have one to another, as ye walk and are ſad? And one of them, whoſe name was Cleopas, anſwering ſaid unto him; Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? and he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he which ſhould have redeemed Iſrael: and beſide all this,

* The portion of Scripture for the Epiſtle is choſen from the Acts of the Apoſtles, where Peter declares the Goſpel not to be confined to the Jews only, as he had weakly imagined, but applicable to all nations, ſtates, and conditions.

‖ The Goſpel for Eaſter Monday is a moſt particular and ſtriking narrative, given by St. Luke, of the journey to Emmaus, where CHRIST joins two of his diſciples on the road, and diſcourſes with them about his ſufferings and reſurrection, without being known to them till he broke the bread at ſupper, and delivered it to them in the ſame manner as he had done at the inſtitution of the Sacrament.

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to day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us went to the ſepulchre; and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himſelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle *. ACTS xiii. 26.

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God,

* The portion of Scripture choſen for the Epiſtle on Eaſter Tueſday is taken from Acts, where St. Paul preaching in the ſynagogue at Antioch comes to the application of his diſcourſe. He had been urging to the Jews national gratitude, for a ſeries of deliverances which GOD had vouchſafed them. In order to excite this temper, he had given a ſummary of their hiſtory from the deliverance out of Egypt to David; and concludes, with proving CHRIST as his ſon to be the MESSIAH, whoſe miſſion he confirms by the teſtimony of John the Baptiſt. Here he applies the whole, by proving inconteſtably, from their own ſacred writings, compared

to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him. And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thine Holy One to ſee corruption. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you, which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

The Goſpel †. S. LUKE xxiv. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath

compared with the matter of fact, which he all along refers to, that CHRIST had both ſuffered death, and riſen again, according to the divine appointment; concluding with a caution, not to think lightly of this intereſting truth, leſt they incur that hardneſs of heart foretold by the prophets.

† The Goſpel for Eaſter Tueſday is an account given by St. Luke, of CHRIST's appearance to the Apoſtles after his reſurrection; where we have a deſcription of the ſurprize and terror which they were in, apprehending him only to have been a ſpirit. The proofs then follow of his bodily preſence by the teſtimony of all their ſenſes, and in a conference, he ſhews them the expediency of what had happened from the general tenor of Scripture, which he explains and applies to his own caſe; concluding, that they were to preach thoſe things in his Name, to all nations, which they had ſeen and heard, and that men might be aſſured of the pardon of their ſins upon ſincere repentance.

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not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an honey-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the Prophets, and in the Pſalms concerning me. Then he opened their underſtanding, that they might underſtand the Scriptures: and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his Name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The firſt Sunday § after Eaſter.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 S. JOHN v. 4.

WHatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son. And this is the

§ The firſt Sunday after Eaſter is what was uſually called the Octave of that feaſt, where the feaſt itſelf is conſidered in a retroſpective view. Hence the Collect is compoſed out of the Collects and Anthem for that day.

† The Epiſtle lays down the evidences of our faith, as they were received from heaven by the beloved diſciple, and confirmed by the deſcent of the Spirit on the day of Pentecoſt, when ſalvation was offered to all nations, through baptiſm to repentance; ſignified by the water and blood which St. John ſaw our LORD ſhed at his crucifixion.

record, that God hath given unto us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Goſpel *. S. JOHN xx. 19.

THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples where aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt: Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Collect ‖.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 S. PET. ii. 19.

THIS is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

* The Goſpel is an account of CHRIST's appearance on the evening of his reſurrection to the diſciples, taken from St. John's Goſpel, where we have our LORD's ſalutation and charge to the Apoſtles.

‖ The Collect for this Sunday is an addreſs to Almighty GOD, that in conſideration of CHRIST's obedience and blameleſs life, we may have a grateful ſenſe of what he did and ſuffered for our ſakes, and endeavour to form our conduct after his illuſtrious example.

† In the Epiſtle St. Peter infers from the voluntary ſufferings which Chriſt bore with patience, that our patience under perſecution, adverſity and trouble, will be a ſacrifice moſt acceptable to GOD; and the Apoſtle ſets our LORD's general behaviour before us by a natural and ſtriking deſcription, that we may be excited to imitate his patience, reſignation and humility.

The Goſpel ‡. S. JOHN x. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep: but he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Collect *.

ALmighty God, who ſheweſt to them that be in error, the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle ‡. 1 S. PET. ii. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men: Love the brotherhood: Fear God: Honour the king.

The Goſpel ‖. S. JOHN XVI. 16.

JESUS ſaid to his diſciples, A little while, and ye ſhall not ſee me:

‡ In the Goſpel CHRIST compares his care of the church to that of a good ſhepherd over his ſheep, and points out careleſs miniſters under the character of hirelings, whom his true followers are enabled to diſcern; while others, who are only nominal chriſtians, are liable to be the prey of ſeducers. From this compariſon in the Text, the cuſtom has riſen of calling Miniſters Paſtors; that is to ſay, Shepherds, Overſeers, and Feeders of the People.

* In the Collect we are directed to pray for the increaſe of the faithful, by the converſion of ſuch as are yet in ignorance or obſtinacy; and that ſuch as already profeſs the Goſpel may avoid whatever is ſcandalous, and practiſe thoſe virtues which CHRIST has recommended to all his followers.

§ The Epiſtle is an earneſt exhortation of St. Peter to chriſtians in general, that in conſideration of their ſtate of trial here they may abſtain from evil; if they are afflicted they may ſuffer not as malefactors, but as good chriſtians, in the ſpirit of peace, ſuffering any inconvenience rather than bring a ſcandal on their profeſſion.

‖ The Goſpel looks forward to CHRIST's aſcenſion, which he hints at in an obſcure manner in a conference with the diſciples.

and again, a little while, and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me? Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eaſter.

The Collect *.

O Almighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus our Lord. *Amen.*

The Epiſtle †. S. JAMES i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted Word, which is able to ſave your ſouls.

The Goſpel ‡. S. JOHN xvi. 5.

JESUS ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away,

* This Collect is a devout prayer, that GOD would incline us to love our duty and hope in his promiſes.

† The Epiſtle is a ſhort exhortation to the faithful, that the word of GOD may have its proper effect in the reformation of their lives.

‡ The Goſpel contains our Saviour's promiſe of the comforter.

the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin, becauſe they believe not on me; of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Eaſter.

The Collect †.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

† This Collect is a prayer for holy purpoſes, and the performance of thoſe things upon which we have reſolved. The Epiſtle is choſen with the ſame view.

The Epiſtle. S. JAMES i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glaſs: for he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel ‡. S. JOHN xvi. 23.

VErily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs; the time cometh when I ſhall no more ſpeak unto you in proverbs but I ſhall ſhew

‡ The Goſpel excites us to come boldly to GOD our heavenly Father, making our requeſts known at the throne of grace.

* This

you plainly of the Father. At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer; I have overcome the world.

The Aſcenſion-day ‖.

The Collect §.

GRANT, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle *. ACTS i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen: To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, Wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for

‖ This day is commonly called Holy Thurſday, and was formerly conſidered as a high feſtival, though now too much overlooked, conſidering the great importance of our LORD's aſcenſion.

§ The Collect ſets before the eyes of our faith CHRIST's aſcenſion, and excites us with heart and mind to follow him, that we may be made partakers of his future glory.

* The portion of Scripture, which is choſen for the Epiſtle, is St. Luke's account of CHRIST's forty days converſation with the diſciples, and his aſcenſion.

* The

you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel §. S. MARK 16. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.

The Collect †.

O God, the King of Glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle ‡. 1 S. PET. 4. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above

§ The Goſpel is St. Luke's final charge to the Apoſtles from St. Mark.

† As the reſurrection of CHRIST has been laſt commemorated, and the celebration of deſcent of the holy ſpirit approaches, the Collect looks back to the firſt, and forward to the latter, by expreſſing our gratitude to GOD for CHRIST's triumphant aſcenſion, and praying for the Comforter according to his promiſe, that through his powerful aſſiſtance we may be enabled to work out our own ſalvation and be made partakers of his future glory.

‡ The Epiſtle carries forward our views to the laſt times, exhorting to ſobriety, watchfulneſs and prayer,

all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel †. S. JOHN 15. 26. *and part of the* 16*th Chapter.*

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHIT-SUNDAY §.

The Collect ‖.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle *. ACTS 2. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting: and there

above all things, recommending chriſtian charity, with ſome directions for our daily conduct and converſation.

† The Goſpel contains CHRIST's prediction of the deſcent of the ſpirit, with an account of his office and the perſecutions to which the diſciples ſhould be expoſed, notwithſtanding that teſtimony of the divine favour towards them.

§ This feſtival is ſo called from an antient cuſtom of new-baptized perſons, being cloathed in white at this time.

‖ The Collect is an acknowledgment of GOD's mercy and goodneſs to the faithful, in ſending down his holy ſpirit for their comfort and edification, with a prayer for that ſpiritual diſcernment which may enable us to perform our duty and rejoice in the teſtimony of a good conſcience.

* The words ſubſtituted inſtead of the Epiſtle are a particular account of the deſcent of the Spirit on the day of Pentecoſt, that is, the fiftieth day from Eaſter. Here we have a moſt ſublime deſcription of the miraculous gift of tongues, and the wonder which it produced in the hearers.

appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopatamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelyes, Cretes and Arabians; we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel *. S. JOHN 14. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments: And I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs: I will come to you. Yet a little while and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and

* The Goſpel contains CHRIST's promiſe to his Diſciples to ſend the Comforter.

come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment even ſo I do.

Monday in Whitſun-week ‡.

The Collect.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit: Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle *. ACTS 10. 34.

THEN Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them who heard the Word. And they of the circumciſion, who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of

‡ The Collect for Whitſunday is repeated for this and the following day.

‡ This Sermon of St. Peter's we have taken notice of where it occurred in the ſervice of Eaſter Monday.

the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel *. S. JOHN 3. 16.

GOD ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; becauſe he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

* The Goſpel is our LORD's addreſs to Nicodemus, at the concluſion of his diſcourſe upon regeneration, in a conference with that doctor by night.

Tueſday in Whitſun-week.

The Collect §.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end *Amen*.

For the Epiſtle †. ACTS 8. 14.

WHEN the Apoſtles who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghoſt: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus:) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel ‡. S. JOHN 10. 1.

VErily verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief

§ The Collect for Whitſunday is repeated here.

† The portion of Scripture choſen for the Epiſtle is St. Luke's account in the Acts of the Apoſtles, how Peter and John went to confirm the Samaritans.

‡ The Goſpel is a diſcourſe of our LORD's from St. John, where, under an alluſion to a ſheep-fold, he deſcribes the condition of the faithfull, who ſhould be gathered into a ſociety by the Miniſters of his Goſpel.

and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice. And a ſtranger they will not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep: All that ever came before me are thieves and robbers: but the ſheep did not hear them. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

He conſiders his doctrine as the teſt of their authority, comparing it to be the door of the ſheep-fold, by which they ought to be admitted into holy orders; otherwiſe he conſiders them only as thieves and falſe teachers, whom his true followers ought to avoid.

‖ This feaſt is not of ſo antient ſtanding in the Church as the reſt, being introduced to diſtinguiſh theſe Chriſtians, who held the belief of our LORD's Divinity and that alſo of the Holy Spirit, from the followers of Arius.

* The Collect is an acknowledgment of our belief in the Trinity, or the three perſonal relations in which we conſider Almighty GOD; as our Creator, Redeemer, and Comforter, beſeeching him to keep us evermore ſteadfaſt in this faith.

§ One of St. John's viſions of the Revelations is read for the Epiſtle of this day, where we have a ſublime deſcription of the divine Majeſty, ſurrounded with myſterious repreſentations of his power, omniſcience, and providence, with the triumphant ſong of the heavenly ſocieties, in adoration of the Holy Trinity.

‖ The

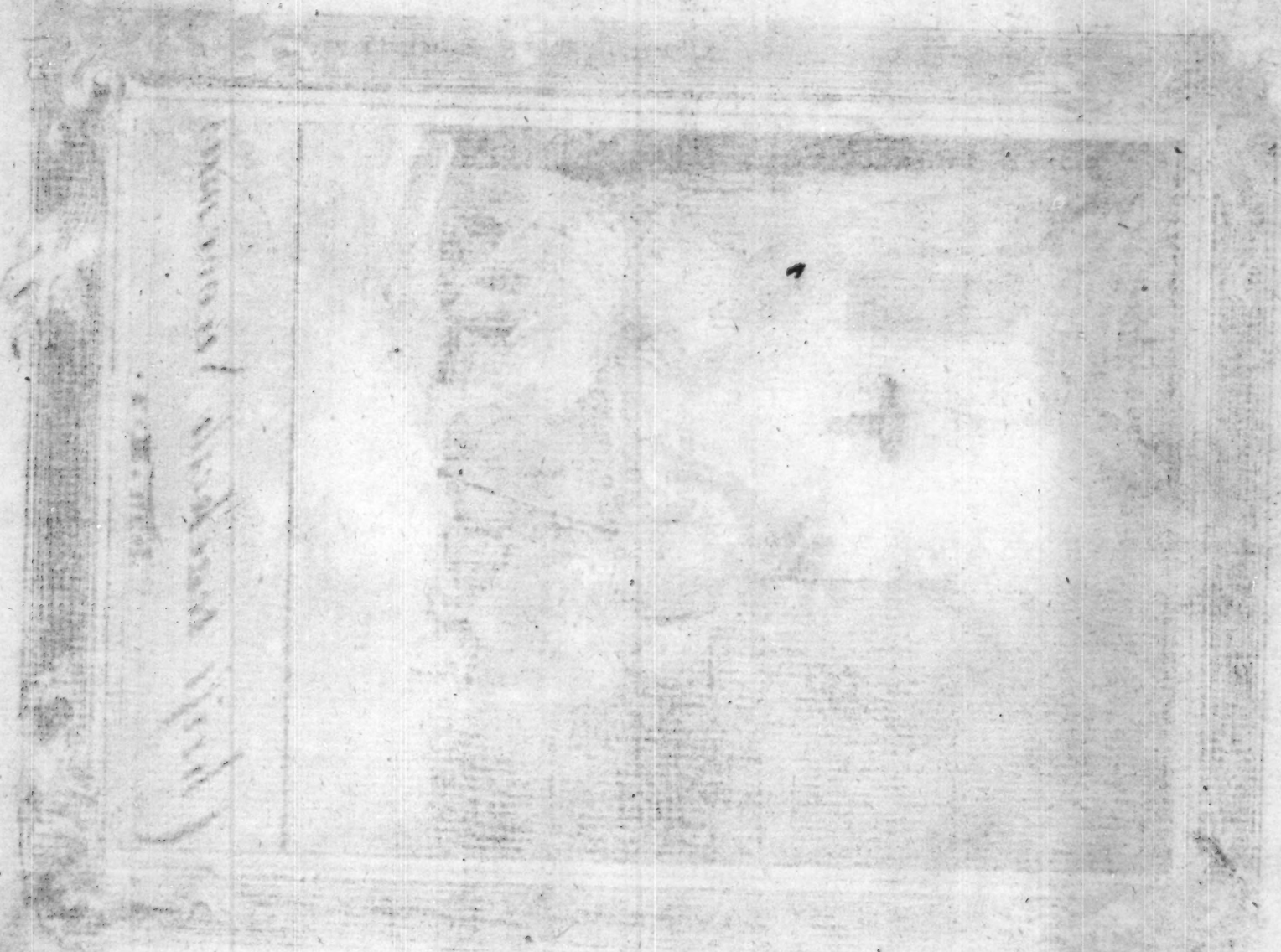
TRINITY-SUNDAY ‖.

The Collect *.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true Faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities; who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle §. REV. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come, up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit: and behold, a throne was ſet in heaven, and one ſat on the throne: and he that ſat, was to look upon like a jaſper, and a ſardine ſtone: and there was a rainbow round about the





Christ teacheth Nicodemus

John . III . 2 .

T. Bromley Sculp. Manchester

throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created.

The Goſpel †. S. JOHN 3. 1.

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews: the ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is

† The Goſpel is a conference between CHRIST and Nicodemus concerning regeneration, which our Saviour ſpeaks of as a thing neceſſary to the attainment of his kingdom; upon which Nicodemus having expreſſed his ſurprize, CHRIST explains his doctrine, as not to be taken literally, but refers it to baptiſm and that change of heart and life, without which none can enter into the kingdom of GOD.

born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe, if I tell you of heavenly things? And no man hath aſcended up to heaven but he that came down from heaven, even the Son of man who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be liſted up: that whoſoever believeth in him ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Collect ‖.

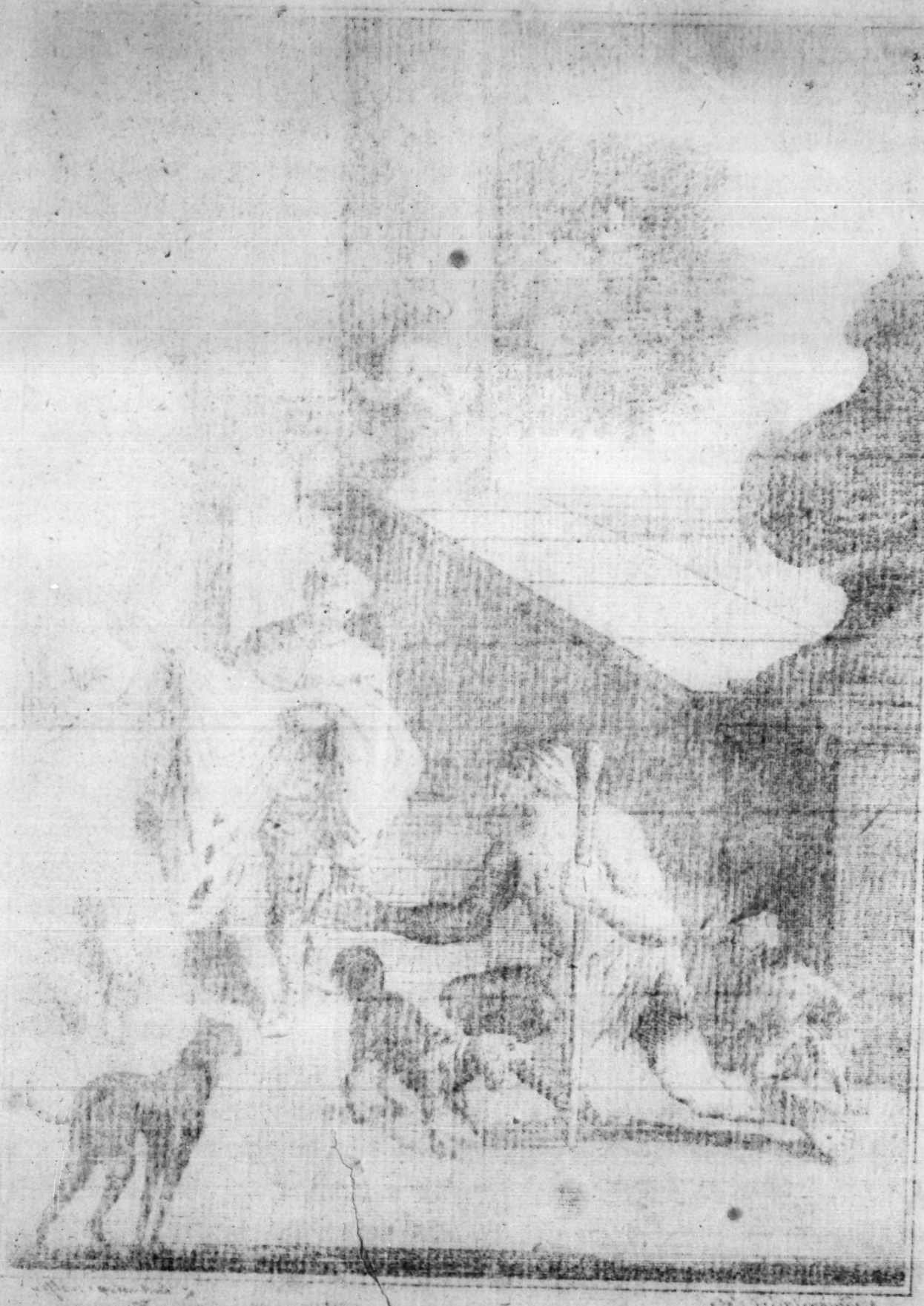
O God, the ſtrength of all them that put their truſt in thee, Mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 S. JOHN 4. 7.

BEloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of

‖ The Collect is a petition that Almighty GOD would mercifully hear our prayers, and in conſideration of our frailty, grant us ſtrength to perform our duty.

† The Epiſtle is a moſt heavenly exhortation of the beloved Diſciple St. John, that in return for the love which GOD has ſhewn to us, by giving his Son JESUS CHRIST to die for us, we may love one another. He then deſcribes the heavenly temper of benevolence, and makes the love which we bear to one another the only rule whereby to prove that we love GOD.





M.r Williams Inv.t et del.t Bottomley Sculp.t

And desiring to be fed with the crumbs, which fell from the rich mans table, moreover the dogs came and licked his sores –

– Luke XVI. 21. –

judgement; becauſe as he is, ſo are we in this world. There is no fear in love: but perfect love caſteth out fear; becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel *. S. LUKE 16. 19.

THERE was a certain rich man who was cloathed in purple and fine linen, and fared ſumptuouſly every day: And there was a certain beggar named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried: and in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe: for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

* We have a lively inſtance in the character of this rich man, how inſenſible luxurious living, whether in eating, drinking, or ſumptuous apparel, may render mankind of the wants and miſery of their fellow-creatures; and conſequently, how greatly they hereby endanger their ſalvation. On the contrary, thoſe who are poor and afflicted, ought not to envy the rich, ſeeing the great hazards they are expoſed to, and the certainty that their own lot ſhall be better in the other life, if they bear their troubles with patience.

The ſecond Sunday after Trinity.

The Collect §.

O LORD, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle *. 1. S. JOHN 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do theſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel ‡. S. LUKE 14. 16.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: the firſt ſaid unto him, I have

§ This Collect is an acknowledgment of GOD's governing care over us, in proportion as we ſerve him with reverence and affection, with a petition for thoſe virtues which may enſure to us his continual protection.

* In the Epiſtle, St. John ſhews, that the new life ſpoken of in the Goſpel, conſiſts in the love which chriſtians ſhould have for one another. He ſpeaks of hatred and murder as crimes of the ſame nature; and urges us, for the love of GOD in CHRIST JESUS, to the real practice of this amiable virtue, by relieving the neceſſities of others; concluding with ſome general obſervations.

‡ What a lively deſcription have we in this parable of the various pretences by which mankind poſtpone the day of repentance? And how conſtantly are the ſame excuſes as theſe in the Text made by ſuch as are of a worldly ſpirit, when they are convinced in their conſciences that their eternal ſalvation is but too much neglected, while poor, afflicted, aged, and decrepid people, are for the moſt part poſſeſſed with a deeper ſenſe of GOD's mercies, and more affected with the great truths of religion.

* We

bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed: and another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed: and another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe, being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled: for I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Collect *.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 S. PET. 5. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel ‡. S. LUKE 15. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and

* We acknowledge in this Collect that even our good deſires are the effects of GOD's bountiful goodneſs towards us; and therefore pray, that he will of his great mercy continue us under his holy protection.

† St. Peter exhorts us in this truly catholic Epiſtle to the practice of humility, from the conſideration of its being moſt acceptable to GOD, who has declared his hatred of pride. He then adviſes us to truſt in the divine goodneſs without ſolicitude, recommending ſobriety and watchfulneſs, that we eſcape the ſnares of temptation, and work out our own ſalvation after the example of holy men of old; concluding with an earneſt prayer to GOD, that our ſufferings here may be rewarded with happineſs hereafter.

‡ We have here the parable of the loſt ſheep, by which CHRIST teaches us that GOD's mercy is extended towards loſt ſinners, in proportion as men ſeem to have given them up for deſperate; to enforce this obſervation, he adds another parable to the ſame effect, pointing out the care which GOD takes to recover a loſt ſinner, and the joy which the holy angels teſtify on this occaſion.

Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me: for I have found my ſheep which was loſt. I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect *.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The Epiſtle †. ROM. 8. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves,

* As there is nothing contributes more to a religious diſpoſition than frequent acknowledgments of our own frailty, this Collect reminds us of the inſufficiency of all human endeavours, and refers us to the divine mercy for the helps requiſite to perform our duty here, that we may thereby ſecure a happy eternity hereafter.

† In the Epiſtle St. Paul ſets before the faithful the conſideration of that future glory, which will render our ſufferings light in compariſon. He then repreſents the whole creation as ſympathizing together with ſuch as are ſuffering for their paſt follies, and mourning for the diſorder introduced thereby into the ſeveral claſſes of being which are ſubject to the caprice of tyrannical men.

waiting for the adoption, to wit, the redemption of our body.

The Goſpel §. S. LUKE 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect, ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect *.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 S. PET. 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye

§ The Goſpel is part of our Saviour's divine Sermon on the Mount of Olives, where he recommends to his followers a merciful and candid diſpoſition, condemning raſh judgment and the over-buſy, who concern themſelves with the affairs of others, which he expoſes by a lively compariſon, as the moſt ridiculous kind of hypocriſy.

* The Collect is a devout aſpiration for that peace among Chriſtian congregations which only can render public worſhip acceptable to Almighty GOD.

† The Epiſtle moſt excellently ſets forth thoſe particular virtues which individuals ſhould practiſe, in order to obtain peace, whether in our own conſciences, or with others of the ſame communion, or with thoſe who are perſecutors and revilers of our chriſtian profeſſion.

be followers of that which is good? But and if ye ſuffer for righteouſneſs' ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. S. LUKE 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the Word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckened unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken; and ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect *.

O God, who haſt prepared for them that love thee, ſuch good things as paſs man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. ROM. 6. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him

* We are excited in this Collect to pray for that love towards GOD, which may be the leading principle in all our actions, and make us partakers of his promiſe revealed in the Holy Scriptures, which can never be ſufficiently valued by us.

† In this Epiſtle St. Paul argues with the Roman converts from the death of Chriſt and baptiſm, which is the ſymbol of it, that as many as by baptiſm make profeſſion of the Goſpel, ſhould change their former corrupt converſation by dying to ſin and riſing again to newneſs of life, that like as they were made partakers of CHRIST'S death, they may alſo partake of his reſurrection.

‡ The

by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel ‡. S. MATT. 5. 20.

JESUS ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement; and whoſoeve ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon: Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect *.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

‡ The Goſpel is part of CHRIST's ſermon on the mount, where he ſhews that the Goſpel righteouſneſs is ſuperior to that which the Jewiſh doctors taught. He inſtances in the perfection of its precepts, forbiding malice, whereas the Law only condemned murder: concluding with an earneſt perſuaſive to reconciliation with thoſe who may be at variance with us.

* The Collect is an acknowledgment of the divine goodneſs, and a petition for thoſe virtues which may adorn our Chriſtian profeſſion.

† The

The Epiſtle †. ROM. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: For as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel *. S. MARK 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far, And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? and they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves and gave thanks, and brake, and gave to his diſciples to ſet before them; and they did ſet them before the people. And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled; and they took up of the broken meat that was left ſeven baſkets. And they that had eaten were about four thouſand. And he ſent them away.

† The Epiſtle ſhews us the folly and danger of vicious conduct, and excites us to holineſs, as the end of our embracing the terms of ſalvation laid down in the Goſpel.

* This is the ſecond miracle of the loaves and fiſhes, wherein CHRIST has left us an example of beneficence and frugality, equally worthy of our admiration.

The eighth Sunday after Trinity.

The Collect §.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. ROM. 8. 12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall

§ In this Collect we acknowledge GOD's univerſal providence, and deſire to be wholly kept under his holy protection.

† The Epiſtle is a caution given by St. Paul, not to follow the ſpirit of this world in the luſts of the fleſh, but to imitate CHRIST in his ſuffering that we may reign with him in his kingdom.

die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the ſpirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children then heirs; heirs of God, and joint-heirs with Chriſt: If ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel ‡. S. MATTH. 7. 15.

BEware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

‡ We cannot be too much on our guard againſt the inſinuating arts of falſe teachers; wherefore it behoves us frequently to apply the rules here laid down, and truſt no one in a matter of ſuch conſequence as our ſalvation, whoſe works will not bear the ſtricteſt examination.

* This Collect is a petition for a right intention, that our actions may be continually regulated by the will of GOD, and not after the motions of our corrupt appetites.

The ninth Sunday after Trinity.

The Collect *.

GRANT to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 COR. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.) But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. Now theſe

† St. Paul having obſerved that the Iſraelites were wonderfully conducted through the ſea, and during their forty years ſojourning in the deſart, ſpeaks of the Rock out of which Moſes brought water, as the figure of CHRIST, and then gives an account of the peoples rebellions, charging us to take warning by their puniſhment, and not to diſtruſt the divine goodneſs, leſt we likewiſe incur the diſpleaſure of Almighty God.

things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolators, as were ſome of them: as it is written, the people ſat down to eat and to drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel ‡. S. LUKE 16. 1.

JESUS ſaid unto his diſciples, There was a certain rich man who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

‡ This parable of the unjuſt ſteward is manifeſtly intended to recommend wiſdom and foreſight in the uſe of temporal things, that we may enſure a happy eternity. In other reſpects, the ſteward's ſelfiſh and unjuſt conduct is by no means worthy of commendation, neither is it intended that any of CHRIST's followers ſhould be guilty of a breach of truſt after this example.

The tenth Sunday after Trinity.

The Collect *.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. 1 COR. 12. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel †. S. LUKE 19. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou knoweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſay-

* That we may be accounted worthy to receive ſuch bleſſings as we aſk of the divine majeſty, we are here directed to be modeſt in our requeſt, always referring ourſelves to his wiſe diſpoſal, who knows what is moſt proper both for him to grant and us to receive.

‡ The Epiſtle contains an enumeration of thoſe ſpiritual gifts which continued among the Chriſtian converts for the edification of the church, ſhewing, that though they were extraordinary in their operation they all concurred to the ſame end; namely, to ſet forth glory of GOD in the eſtabliſhment of the Goſpel.

† The proper uſe we ſhould make of this pathetic lamentation over Jeruſalem, with CHRIST's prophecy of it's approaching deſtruction, and that account of the prophaneneſs which had crept into the public worſhip at the temple, is to bewail the lamentable decay of piety and public ſpirit, with the increaſe of luxury, prophaneneſs, and ſimony, in our own times, which threaten the final ruin of our church and nation.

ing unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect *.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. 1 COR. 15. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the Scriptures: and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas; then of the twelve: after that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel §. S. LUKE 18. 9.

JESUS ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee,

* This Collect is an acknowledgment of GOD's almighty power, as it is more eminently diſplayed in the ſalvation of mankind, praying, that we may be enabled to keep his commandments, and ſecure to ourſelves a ſufficient claim to thoſe comfortable promiſes laid down for our encouragement in holy ſcripture.

† St. Paul enumerates in this Epiſtle the evidences of the reſurrection, where we find more appearances of CHRIST reckoned up than are recorded in the Goſpel. The humility ſo remarkable in this Apoſtle, when he ſpeaks of himſelf, is a great addition to his own teſtimony, and worthy the imitation of any one who is forced to mention what redounds to his own praiſe.

§ We can never be ſufficiently on our guard againſt ſpiritual pride, neither can we have a more certain mark to diſcover it by than a preſumptuous deciſion, with reſpect to our own ſalvation or that of others; wherefore it is good to humble ourſelves with this poor publican in the preſence of our heavenly Father, rather caſting ourſelves on his mercy than accounting ourſelves juſtified, or condemning thoſe who we imagine are not, as nothing is more capricious and deceitful than the heart of man.

and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week; I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect §.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy; forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle †. 2 COR. 3. 4.

SUCH truſt have we through Chriſt to God-ward. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God. Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones, was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. MARK 7. 31.

JESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fin-

§ This Collect, for its ſingular and comprehenſive expreſſion of much in a little compaſs, may ſerve as a general prayer on all occaſions. We are naturally encouraged by it to pray; becauſe here GOD is repreſented as a kind father willing to hear, ready to beſtow, and that in a greater degree than we can have boldneſs to aſk, or title to receive. In this perſuaſion, we may come boldly into his preſence, and enjoy the overflowings of his pardoning goodneſs, here we may freely diſburthen our conſciences, and receive bleſſings which we could never have expected, as we only obtain them through the merits and mediation of JESUS CHRIST our LORD.

† St. Paul draws a parallel here between the Goſpel Covenant and that of the law, where, from the external pomp which attended the promulgation of the law, he infers the ſovereign efficacy and tranſcendant glory of the Goſpel, as the Law was only a ſhadow of it.

gers into his ears, and he ſpit, and touched his tongue: and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect *.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, thro' the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. GAL. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel ‡. S. LUKE 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee: For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And be-

* As we cannot too frequently acknowledge our dependance on Almighty GOD, this duty is frequently inculcated during theſe Sundays after Trinity, where the Service is not determined to one particular object, as in the ſolemn feaſts and faſts of the Church.

† The Epiſtle ſhews, that notwithſtanding the promiſes made to Abraham ſeem to be reſtrained to his natural offspring they belong of right to ſuch as follow that Patriarch's example.

‡ This explanation of the Second Table, by the Story of the good Samaritan, ſets our Saviour's doctrine in a very amiable light, and at the ſame time expoſes that wretched ſelfiſhneſs which would reſtrain the performance of charitable actions to thoſe of our own communion.

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gers into his ears, and he ſpit, and touched his tongue: and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

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Bottomley Sculpt. Manchester

hold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain Prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring-in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect *.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. GAL. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are

* This Collect is an earneſt petition for our improvement in the three principal virtues, which diſtinguiſh Chriſtianity from the other religions at different times introduced into the world. The condition upon which we expect GOD's promiſes, is well laid down here, and ſhould be carefully attended to.

† We have in the Epiſtle St. Paul's exhortation to live according to the Chriſtian ſpirit. The Apoſtle obſerves, that this temper is directly oppoſite to our vicious appetites, which the laws are intended to reſtrain. Theſe he reckons up together, with the genuine effects of true Chriſtianity, which produce a fine contraſt where the oppoſite qualities are well aſcertained and juſtly laid down.

theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

The Goſpel §. S. LUKE 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off: And they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: And he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way: thy faith hath made thee whole.

§ It may be conjectured from the choice of this Goſpel and the foregoing Epiſtle, that our pious and learned Compilers of the Liturgy, intended firſt to point out the true Chriſtian ſpirit, and then to ſhew, in the gratitude of this poor Samaritan, that it operates more effectually on ſome poor deſpiſed people, than on ſuch as may make a great boaſt of their privileges.

The fifteenth Sunday after Trinity.

The Collect *.

KEEP, we beſeech thee, O Lord, thy church with thy perpetual mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help, from all things hurtful, and lead us to all things profitable to our ſalvation, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. GAL. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they

* The Collect is a devout Prayer for the faithful which is by no means to be underſtood as confined to our national Church only. The frailty of our nature cannot be too often acknowledged, as we have need continually to guard againſt it, and pray for the divine aſſiſtance during this our ſtate of trial below.

† St. Paul here argues againſt the opinions and practices

may glory in your fleſh. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Iſrael of God. From henceforth let no man trouble me: For I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel †. S. MATTH. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin; and yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe. Wherefore, if God ſo cloth the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

tiſes of Judaizing chriſtians, who held the neceſſity of circumciſion and other legal obſervances; but he ſhews that this was only an excuſe to avoid perſecution from ſuch as were zealous of the law, and furniſhed a pretence for them to aſſume an authority over the conſciences of others. This he is ſo far from countenancing, that he expoſes it as derogatory to the doctrine of CHRIST crucified, which he conſiders as the ſubſtance of all the Levitical ceremonies.

† The Chriſtian Religion was manifeſtly intended to wean our minds from coveteouſneſs, and an unreaſonable ſollicitude about worldly things. Wherefore that part of our LORD's ſermon on the Mount, which is againſt theſe ſelf-tormenting tempers, is here introduced. The word *Mammon* is a Syriac expreſſion for riches well underſtood at that time by the common people.

The ſixteenth Sunday after Trinity.

The Collect *.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. EPHES. 3. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fullneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel §. S. LUKE 7. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill,) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, That a great Prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

* As the Church can no more ſubſiſt without GOD's continual protection and providence than private chriſtians, on account of the common frailties to which individuals are liable, the former petitions for the Church are here repeated, with little variation.

† The Epiſtle is an exhortation, with an earneſt prayer of St. Paul for the Epheſian converts, wherein he commends them to the fullneſs of divine mercy in CHRIST JESUS, of which he gives an eloquent and ſublime deſcription.

§ This miraculous reſtoration of the widow's ſon to life again, is only preſerved by St. Luke, but he has told it very circumſtantially, and, as we are naturally moved to commiſerate the widow's caſe, upon reading it, we are ready to ſympathize with the tranſport and ſurprize of the ſpectators at ſuch a ſingular inſtance of benevolence.

The ſeventeenth Sunday after Trinity.

The Collect §.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. EPHES. 4. 1.

I Therefore the priſoner of the Lord beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel *. S. LUKE 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher. Then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed: and he that humbleth himſelf ſhall be exalted.

§ We are again ſent back into ourſelves by this Collect, that we may acknowledge the neceſſity of having recourſe to the divine goodneſs and that we may be enabled to do our duty.

‡ We ſee in this Epiſtle how earneſt St. Paul was to promote humility, peace, and mutual forbearance, among the Churches, even when he was ſuffering impriſonment for the Goſpel.

* In the firſt part of this Goſpel our Saviour expoſes the ſuperſtition of the Phariſees, and defends his own practice in doing good offices on the ſabbath-day. The latter part contains ſome general inſtructions how to behave with a becoming modeſty at public entertainments.

The eighteenth Sunday after Trinity.

The Collect *.

LORD, we beſeech thee grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt; who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel §. S. MATTH. 22. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment: And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man, from that day forth, aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Collect *.

O God, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

* This Collect is much to the ſame purpoſe as the former, and the Epiſtle is a grateful acknowledgment by St. Paul, of GOD's mercies in CHRIST JESUS to the new Converts at Corinth.

§ The Goſpel is the remaining part of a diſpute which CHRIST held with his adverſaries at Jeruſalem, when he had juſt decided that leading quibble of the Sadducees againſt the reſurrection. Here he anſwers a queſtion put by one of the Jewiſh Doctors, giving a compleat ſummary of the Ten Commandments, and then puts a queſtion in his turn, concerning the nature of his office and divine original, which they could not anſwer.

† The Collect is a petition for the divine ſpirit, to influence, direct, and govern our actions, that they may be well pleaſing to Almighty GOD.

The Epiſtle †. EPHES. 4. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off, concerning the former converſation, the old man which is corrupt, according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel ‡. S. MATTH. 9. 1.

JESUS entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier? to ſay, Thy

† The ſubject of this Epiſtle is very important, taking in a moſt comprehenſive view of chriſtianity; upon which, we may obſerve, in general, that the Apoſtle means by the old man, ſuch blindneſs, ſuperſtition, and unnatural luſts, as he condemns above in the Heathen nations. On the contrary, it is plain, that he means by the new man, in CHRIST JESUS, that heavenly mindedneſs, that holineſs of heart, and purity of manners, that exemplary practice of all the relative duties, that perfect charity and unlimited chriſtian forbearance, which he was recommending to his Epheſian converts.

‡ In the Goſpel our LORD defends his claim to the power of forgiving ſins, by virtue of his office on earth as the MESSIAH, and refutes the objections brought againſt it by appealing to the miracle in queſtion, which was a greater inſtance of divine power, than a ſimple declaration of any one's ſins being pardoned.

ſins be forgiven thee; or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect *.

O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. EPHES. 5. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel †. S. MATTH. 22. 1.

JESUS ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: and the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who

* The Collect is an humble acknowledgment of GOD's omnipotence, mercy, and great goodneſs, beſeeching him to keep us ever in the practice of ſuch things as may advance both our ſpiritual and temporal happineſs, thus diſpoſing us to perform his holy purpoſes both in time and eternity.

‡ The Epiſtle excites us to be watchful over our own conduct, and endeavour to rectify what we find amiſs as ſoon as poſſible. The Apoſtle then recommends aſſiduity in our endeavours, to know wherein our duty more immediately conſiſts, concluding with an exhortation to ſobriety and thankfullneſs.

† This account of the parable of the wedding, by St. Matthew, is not ſo full of circumſtances as that by St. Luke, which was taken notice of in the Goſpel for the ſecond Sunday after Trinity.

were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The twenty-firſt Sunday after Trinity.

The Collect *.

GRANT, we beſeech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. EPHES. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the Goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked: and take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make

* The Collect is an humble petition for peace of mind, ariſing from the experience of GOD's pardoning mercy, that we may attend to our duty without diſtraction.

† The Epiſtle is an eloquent exhortation to Chriſtians to hold themſelves ready for the ſpiritual combat which they are engaged in baptiſm, to wage againſt the luſts of the fleſh, the pomps of the world, and the ſnares of temptation. He ſhews how formidable theſe enemies are, by a moſt ſpirited and pompous deſcription, and like a good ſoldier of Chriſt, ſounds the alarm, giving them both armour and weapons, teaching the uſe of them, above all things recommending prayer and watchfulneſs. The whole paſſage from the beginning to the cloſe, is ſublime, elegant, and highly inſtructive.

known the myſtery of the Goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel †. S. JOHN 4. 46.

THere was a certain nobleman, whoſe ſon was ſick at Capernaum: When he heard that Jeſus was come out of Judea into Galilee, he went unto him: and beſought him that he would come down and heal his ſon: for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth, and the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth: and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The twenty-ſecond Sunday after Trinity.

The Collect ‡.

LORD, we beſeech thee to keep thy houſhold the Church in continual godlineſs; that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through eſus Chriſt our Lord. *Amen.*

The Epiſtle §. PHIL. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of

† The recovery of this nobleman's ſon, juſt at the time when Chriſt declared him out of danger, is a proof, that his bodily preſence was not neceſſary for the recovery of ſick people, however he might uſe different motions to impreſs the cures he performed on the peoples memories when preſent.

‡ The Collect directs us to conſider the faithful as God's family, of which we are the members, and to pray, that they may be kept in the free exerciſe of piety and charity, being protected by his power from all adverſities.

§ In this Epiſtle St. Paul rejoices in the good diſpoſitions which his converts at Phillippi had ſhewn toward the ſupport of the Goſpel, where he breaks out into affectionate exclamations of prayer and gratitude to Almighty God, on their behalf; requeſting him to perfect this good beginning, by their final confirmation in virtue.

* All

my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel *. S. MATTH. 11. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but, until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

* All thoſe who can ſeriouſly peruſe this Goſpel, and yet behave with cruelty to an inſolvent debtor, ſo as to take all thoſe advantages which the utmoſt rigour of the law may warrant, without conſidering how many times GOD has forgiven them their ſins, and allowed them yet further opportunities of repentance; let them tremble for the hardneſs of their hearts, and remember the concluſion of this parable, which intimates, that ſuch a behaviour may draw down on their heads the puniſhment of ſins which might otherwiſe have been overlooked, but for theſe inſtances of cruelty to our fellow-chriſtians.

The twenty-third ſunday after Trinity.

The Collect *.

O God, our refuge and ſtrength, who art the author of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. PHIL. 3. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel †. S. MATTH. 22. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

* This Collect is like the former, a recommendation of the faithful to GOD's moſt holy protection, with a requeſt, that he would accept the prayers we offer up to him in public.

‡ In the Epiſtle St. Paul propoſes his own example for the imitation of the faithful, and to have no dealings with thoſe who live ſcandalouſly, pointing them out by infallible marks. He then points out the proper ſpirit and future expectations of a true chriſtian.

† We may learn from CHRIST's behaviour in this Goſpel, how to uſe the neceſſary circumſpection and prudence which may keep us from being entangled with captious queſtions, which are invented by deſigning men to enſnare the well-meaning. We alſo may learn to imitate our Saviour's conduct in avoiding every appearance of faction, and paying the taxes required of us for the ſupport of that government we live under with chearfullneſs.

The twenty-fourth Sunday after Trinity.

The Collect ‡.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle §. COL. 1. 3.

WE give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints: for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the ſpirit. For this cauſe we alſo ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding: that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel *. S. MATTH. 9. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment: for ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.)

‡ The Collect is a prayer for the abſolution of ſuch ſins as we are liable to commit from the frailty of our nature, through the abundance of GOD's mercy in CHRIST JESUS.

§ The Epiſtle is a commendation of that faith, for which St. Paul had learned from Epaphras that the Coloſſians were famous. On this occaſion he expreſſes his gratitude to GOD, and prays for their improvements in all Chriſtian virtues.

* The recovery of this poor woman from her infirmity, and the raiſing of Jairus's daughter to life, give us an high opinion of CHRIST's benevolent diſpoſition.

And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect *.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people; that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle †. JER. 23. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name, whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel ‡. S. JOHN 6. 5.

WHEN Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do:) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And

* The ſervice of this day being preparatory to Advent by fervent ſupplications to pray for ſuch a diſpoſition of mind as may produce thoſe good works which as Chriſtians we are more eſpecially engaged to perform.

† This prophecy of Jeremiah is almoſt a literal deſcription of the MESSIAH's kingdom of Righteouſneſs, and though we are accuſtomed to apply thoſe promiſes to ourſelves excluſive of the Jews who are now ſcattered among us, there is ſtrong preſumption that the concluſion ſpeaks immediately of their Converſion.

‡ St. John's account of this miracle is more particular than the reſt, as to the queſtion which CHRIST put to Philip, his intention herein and Philip's anſwer with Andrew's information and remark on the diſproportion of what proviſions they had in ſtore to the multitude of people then preſent. The miracle follows, wherein we have an inſtance of the higheſt bounty, and at the ſame time an example of the ſtricteſt frugality.

Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracles that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays* † *before Advent Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted; provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrew's Day §.

The Collect *.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all that we being called by thy holy Word, may forthwith give up ourſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle †. ROM. 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation, for the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. How then ſhall they call on him, in whom they have not

† This order here preſcribed accommodates the fixed feaſts and thoſe that are variable by reaſon of their dependance on Eaſter to each other, ſo that every Sunday through the year has a proper ſervice appropriated to it, and furniſhes the firſt Collect at Morning or Evening Prayer throughout the week, unleſs a proper ſervice intervenes.

§ St. Andrew belonged to Bethſaida, being a fiſherman by profeſſion, and the brother of Peter. Before his converſion, he was one of the Baptiſt's Diſciples and he is generally ſuppoſed to be the firſt of CHRIST's followers. When the Apoſtles ſeparated themſelves to preach the Goſpel, his labours in the miniſtry were chiefly exerciſed in Scythia and the adjacent regions. He afterwards ſettled at Byzantium, ſince called Conſtantinople, where he founded a church; at laſt he came to Patræ, a city of Greece, where at the command of Ægeas, the Proconſul, he was firſt ſcourged, and afterwards faſtened to a Croſs with cords, that his death might be more lingering. He embraced the Croſs with great fervour eſteeming it a ſingular honour to ſuffer like his Maſter. Upon this they faſtened him to it, where he hung two days preaching to the people till he expired. The form of his croſs is ſaid to have been like the letter X, uſually called St. Andrew's croſs.

* The Collect is a prayer to Almighty GOD that we may, after the example of St. Andrew, readily obey the good motions impreſſed on our hearts by the Goſpel of his ſon, and keep his commandments.

† In the Epiſtle St. Paul ſhews that the public profeſſion of Chriſtianity was as neceſſary to the firſt converts as the belief of CHRIST in the heart; and by

believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the Word of God. But I ſay, Have they not heard? Yes verily, their ſound went unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long have I ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel *. S. MATTH. 4. 5.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle §.

The Collect †.

ALmighty and everliving God, who for the more confirmation of the Faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory, now and for evermore. *Amen.*

a regular induction of conſequences he lays down the neceſſity of preaching committed to the Apoſtles. He then accounts for the general unbelief of the Jewiſh nation by ſeveral ſtriking prophecies from their own ſacred books, very applicable to that ſtubborn people.

* This portion of Scripture is viſibly choſen becauſe it is a narrative of St. Andrew's converſion.

§ St. Thomas is remarkable for requiring the ſtrongeſt proofs of CHRIST's reſurrection; but his faith roſe in proportion afterwards; for he travelled to the moſt diſtant countries, preaching all the way to barbarous nations; inſomuch that there are at Malabar Chriſtians to this day who are called Chriſtians of St. Thomas. Here he founded a Church and converted the Prince of a certain diſtrict; but the idolators reſenting this, fell upon him with ſtones and darts, till one of them coming nearer, run him through the body with a dart, and thus diſpatched him at once.

† The Collect is an acknowledgment of the divine providence in furniſhing us not only with the neceſſary evidence

The Epiſtle ‡. EPHES. 2. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. JOHN 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them. Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book: But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The Converſion of Saint † *Paul.*

The Collect *.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful conver-

evidence of CHRIST's reſurrection, but from Thomas's doubts alſo rendering it inconteſtible. Hence we are excited to pray for ſuch a meaſure of faith in the fundamental articles of our holy religion, as may by a ſuitable practice make our lives unreprovable.

‡ The Epiſtle contains, in a noble and juſt allegory, a deſcription of our Chriſtian privileges and communion with the Prophets and Apoſtles under JESUS CHRIST as the head of the faithful.

† St. Paul was of Tarſus in Cilicia but had the priviledge of being a Roman citizen. He was a pupil of the great Gamaliel, and became remarkable for learning and eloquence, being at firſt a great Zealot for the Jewiſh ceremonies, as may appear from his own caſe deſcribed in Acts xxiv. till converted by a viſion from heaven. His travels and labours in the miniſtry are recorded in the Acts of the Apoſtles, with his laſt voyage to Rome where he was for a conſiderable time kept priſoner, and at laſt beheaded at the command of Nero the Roman Emperor.

* In this Collect we expreſs our thankfulneſs for the wonderful converſion of that Apoſtle whoſe feſtival we are celebrating, and pray that the Goſpel which he preached, may be a pattern to us both of a perfect doctrine, and an exemplary life.

‡ This

ſion in remembrance, may ſhew forth our thankſulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‡. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do, and the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth; and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief Prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And

‡ This part of the Acts choſen for the Epiſtle is a full and particular account of the perſecution carried on again the firſt Chriſtians by St. Paul, likewiſe of his miraculous converſion and baptiſm by Ananias, with its immediate conſequences in his preaching the Goſpel.

immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel *. S. MATTH. 19. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye, which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification † of Saint Mary the Virgin.

The Collect §.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only-begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‡. MAL. 3. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts. But who may

* We cannot be certain whether this promiſe here made to the Apoſtles is to be taken literally or not, as it is manifeſtly accommodated to thoſe temporal notions which they entertained of CHRIST's kingdom.

† This Feſtival is celebrated in memory of the Preſentation of CHRIST in the temple, and the purification of his Mother, according to the cuſtoms of Moſes, when two pigeons were accepted inſtead of the lamb to be offered on theſe occaſions, in conſideration of her poverty.

§ In this Collect we deſire, that as our Saviour was preſented in the temple while he was yet an infant, ſo we may be preſented before GOD with clear conſciences, through the mediation of his only Son our LORD.

‡ The Epiſtle is a prophetical deſcription of John the Baptiſt's miniſtry, as preparatory to that of the Goſpel, and a ſublime deſcription of the effects which the Goſpel itſelf ſhould have in the reformation of mankind.

abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fullers ſoap. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſeſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel *. S. LUKE 2. 22.

AND when the days of her purification, according to the law of Moſes were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) and to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid; Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the

* The Goſpel ſets before us thoſe tranſactions which we commemorate in the ſervice of this day, and contains matters worthy of our ſerious meditation.

tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: and ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers, night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias's Day †.

The Collect *.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle §. ACTS 1. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take. Wherefore of theſe

† St. Matthias was elected one of the twelve Apoſtles in the room of Judas Iſcariot, commonly called the Traitor. We have no certain account of his parentage or country. He travelled into the Eaſt to preach the Goſpel, but the chief part of his miniſtry was in and about Judea, where being apprehended by the high prieſt he was condemned to be ſtoned, and the ſentence immediately executed.

* The Collect is a prayer to Almighty God, that the Church may be kept free from falſe teachers, in which we cannot join too heartily, ſeeing how many are tempted, through the lucre of money, to betray the Goſpel committed to their charge, as Judas betrayed CHRIST.

§ This portion of ſcripture, choſen from the Acts, is a full and particular narrative of Peter's exhortation to the faithful, that they would ſupply the place of Judas with one out of their body; where it is remarkable, that he applies the words of David in Pſalm cix. to Judas. The equity of their proceedings in referring the choice of two competitors for the apoſtleſhip to the people, and deciding the election by lot, after commending the matter by prayer to Almighty God, is a proof, that the apoſtles were guided by the ſpirit of moderation; and it is a misfortune to future ages, that elections into the miniſtry ſhould ever have varied from this excellent primitive uſage.

men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apoſtles.

The Goſpel ‡. S. MATTH. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him, Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation † *of the bleſſed Virgin Mary.*

The Collect *.

WE beſeech thee O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle §. ISAIAH 7. 10.

MOreover, the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God:

‡ The Goſpel contains part of our LORD's diſcourſe to his followers, where he bleſſes GOD for revealing the ſecrets of his Goſpel diſpenſation to plain and well-meaning people, and hiding them from the learned; concluding with an exhortation to ſuch as are ſenſible of the tyranny which they ſuffer under the dominion of their corrupt paſſions and appetites, that they would have recourſe to his doctrine, and experience its ſalutary effects, in releaſing them from this more than Egyptian bondage.

† This feaſt is ſo called from a Latin word, ſignifying *the meſſage* which Gabriel brought to the bleſſed Virgin of her miraculous conception by the overſhadowing of the Shechinah or bright cloud, being the natural ſymbol of the deity; whence ſhe became with child of JESUS CHRIST.

* In this Collect we are excited to meditate on the meſſage of Gabriel to Mary, the mother of CHRIST, to the end, that we may acknowledge his humiliation, in taking our nature upon him, and the ſufferings which he underwent in conſequence; ſo following CHRIST's example as to be partakers with him of a bleſſed reſurrection in his heavenly kingdom.

§ A more direct prophecy could not have been ſelected than this, for the confirmation of thoſe Goſpel truths which are the ſubject of this day's meditation.

aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold, a Virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel: Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel §. S. LUKE 1. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a Virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the Virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee: bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren: for with God nothing ſhall be impoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day †.

The Collect §.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that

§ St. Luke is the only Evangeliſt who has favoured us with a continued narrative of CHRIST's immaculate conception and what happened to his mother Mary, both then and afterwards, till his birth at Bethlehem.

† St. Mark is ſuppoſed to have been one of the ſeventy diſciples; though others ſuppoſe him never to have ſeen Chriſt in the fleſh, but to have been the convert and intimate friend of Peter, to whom they aſcribe the Goſpel by St. Mark, ſuppoſing this Evangeliſt only to have wrote what Peter dictated. However it was,

being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. EPHES. 4. 7.

UNTO every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers: for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel §. S. JOHN 15. 1.

I AM the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you.

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his Goſpel is fuller of circumſtances though ſhorter than the reſt, as taking in fewer facts. He was ſettled chiefly at Alexandria, from whence he took a tour weſtward to preach the Goſpel; and returning to Alexandria he ſo exaſperated the Egyptian prieſts, with his zeal againſt idolatry, that they ſet the people upon him, who, tying cords to his feet, dragged him through the ſtreets till he expired.

§ The Collect is an acknowledgment of GOD's mercy, by giving us the doctrine contained in St. Mark's Goſpel for a rule of life; beſeeching him of his goodneſs to give us the neceſſary ſtability, to continue in our duty without fluctuating between thoſe various opinions which men have contrived about it.

‡ The Epiſtle is an elegant deſcription of Chriſt's aſcenſion, as it is a completion of that prophecy in the lviii. pſalm, verſe 18. He then applies the prediction by enumerating thoſe powers committed to the firſt chriſtians for the promulgation and eſtabliſhment of the Goſpel, with the peculiar tendency of theſe to advance the great end propoſed, by uniting the faithful as one body in mutual charity, under their head Chriſt Jeſus.

§ The Goſpel is a moſt heavenly diſcourſe of our Saviour, where under an alluſion to a vine he deſcribes the intimate union between him and the faithfull, conſidering himſelf as the ſtock and them as the branches, intimating the neceſſity of their continuing in his doctrine, and forwarding his deſigns, by a ſuitable practice, which could only be done by continuing in mutual charity; that as he was united with GOD, by keeping his commandments, ſo they might be united with him by the love which they bore to each other.

Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit: ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

*St. Philip * and St. James's † Day.*

The Collect ‖.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle §. S. JAMES I. 1.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh

* St. Philip was a townſman of Bethſaida, and appears to have been a conſtant attendant upon Chriſt from the time of his converſion to the crucifixion. In the journies which were undertook by the Apoſtles for converting the heathen nations, we hear of him at Hierapolis, where detecting the impious practices of ſome magicians they cauſed him to be apprehended. After this he was ſcourged and hanged againſt a pillar; but their malice being glutted with his death they ſuffered his conſtant companion, St. Bartholomew, to give the corps a decent burial.

† St. James, whoſe feſtival is here celebrated, together with St. Philip, is called *James the leſs*, to diſtinguiſh him from that apoſtle of the ſame name, who was the brother of John and the ſon of Zebedee; whereas this James was the brother of our Lord, or at leaſt his couſin german, for the word brother had great latitude among the Jews.

He obtained among the firſt converts to Chriſtianity the ſirname of *James the juſt*, and after the reſurrection he preſided over the apoſtles as biſhop of Jeruſalem, and drew upon himſelf the reſentment of the Sanhedrim for his boldneſs in preaching the Goſpel, upon which he was ſeized in a tumult, and firſt ſtoned, being finally diſpatched by a blow from a large club, ſuch as the fullers at that time made uſe of in bleaching.

‖ The Collect is an humble petition to Almighty God, that we may know the truth by experience, as it is taught in the Goſpel, and imitate the example of theſe bleſſed apoſtles, whoſe feſtivals we are now celebrating.

§ The Epiſtle is an addreſs to all the true Iſraelites without diſtinction, to ſuffer with patience, to be inſtant in prayer, to hope for the beſt, and to be humble, acknowledging the divine goodneſs both in proſperity and adverſity, accounting thoſe bleſſed who bear temptation like good chriſtians, with firmneſs and perſeverance in the courſe of their duty.

patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel ‖. S. JOHN 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; be-

‖ As the Epistle was chosen on account of its being written by St. James, the Gospel is manifestly selected for the share St. Philip bore in the conference which CHRIST had with his disciples, concerning the intimate union between him and his heavenly Father.

cauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

*Saint Barnabas * the Apoſtle.*

The Collect †.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle §. ACTS 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad; and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarſus, for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people: and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea: which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel ‡. S. JOHN 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man

* St. Barnabas was born in Cyprus, being a Jew of the tribe of Levi, brought up at Jeruſalem under Gamaliel, and famous for being the companion of St. Paul in his travels, which are extant in the Acts of the Apoſtles. He is ſaid to have ſuffered martyrdom near Salamis, being ſtoned by the Jews.

† In this Collect we requeſt of Almighty God, the giver of all good things, not to leave us deſtitute, but of his great goodneſs both to inſpire good motions into our hearts, and teach us the proper uſe of his gifts and graces, by rendering them conducive to the reformation of our lives and the good example of others.

§ This part of St. Barnabas's hiſtory in the Acts, is plainly choſen with a reference to the day; but the ſubjects contained in the narrative are very intereſting, as we learn from thence the gradual progreſs and eſtabliſhment of chriſtianity.

‡ The Goſpel is a pathetic exhortation to mutual love, delivered by Chriſt to the diſciples from the conſideration of the love which he was going to teſtify unto them, in ſuffering death for their ſakes. The argument is farther enforced by the joint friendſhip which he propoſes to them all, in which we have an amiable picture of tenderneſs and familiarity, no way derogatory to the dignity of a maſter towards his diſciples.

lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint John Baptiſt's * *Day.*

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‖. ISAIAH 40. 1.

COmfort ye, comfort ye my people ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high-way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord

‡ The hiſtory of this remarkable perſon is given by St. Luke and the other Evangeliſts, which it is needleſs to dwell upon here, as all the facts concerning it are conſtantly read in the courſe of our ſervice.

‖ This prophecy of Iſaiah is applied to the Baptiſt by himſelf, and it is truly an exact deſcription of his office as the forerunner of Chriſt. The whole is ſublime and highly figurative, after the uſual manner of this Evangelical prophet.

* This

God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd; he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel †. S. LUKE 1. 57.

ELiſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake, and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying; Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; To perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way

* This account of John's birth and parentage, is choſen with a reference to the day, being very circumſtantial and peculiar to St. Luke. The name *John*, given him by the Angel, ſignifies *the Gift of God*.

of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter's * *Day.*

The Collect †.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy Word, and the people obediently to follow the ſame; that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‡. ACTS 12. 1.

ABOUT that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon: but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and

* St. Peter was of Bethſaida, a town in Gallilee, being a fiſherman by profeſſion and brother to St. Andrew. His firmneſs in publiſhing the Goſpel is well known from the Acts of the Apoſtles, wrote by his convert and intimate friend, St. Luke. He drew upon himſelf the reſentment of Nero by oppoſing the practices of Simon Magus, whom that tyrant countenanced, and caſt Peter into priſon, where he continued for ſome time preaching to ſuch as viſited him; but at laſt was condemned to be crucified. He was well pleaſed with the ſentence, but thought himſelf unworthy to ſuffer in the ſame manner as CHRIST did, and therefore intreated the favour of being fixed to the croſs with his head downwards, which was granted by the executioners, and this eminent Apoſtle and martyr thus finiſhed his teſtimony to the truth of the Goſpel.

† The Collect is a prayer founded on the ſpiritual gifts communicated to St. Peter, that GOD would render miniſters diligent in the diſcharge of their paſtoral functions, and their reſpective congregations obedient followers of the great truths which are frequently declared in the courſe of their miniſtry, that, thro' Chriſt, they may receive a glorious reward.

‡ This account from the Acts of Peter's miraculous deliverance out of priſon is wholly choſen in reſpect to the day.

* Theſe

the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. MATTH. 16. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this * rock I will build my Church: and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James † the Apoſtle.

The Collect §.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay, was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‡. ACTS 11. 27. *and part of Chap.* 12.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth

* Thoſe words have been the occaſion of much diſpute on account of the arrogant claims which the Papiſts have founded upon them. But if it ſhould be allowed that CHRIST gave Peter a precedence over the Apoſtles here, we find him exerciſing no power in conſequence of it; neither is there any countenance, for temporal authority from the words, to be exerciſed any where in the Church; much leſs at Rome only.

† St. James, commonly called *the greater*, to diſtinguiſh him from the other James, was a Gallilean, and one of Peter's partners in the fiſhing trade, which they left with a view of being Chriſt's diſciples. He is ſuppoſed to have travelled into the countries weſtward, where he viſited the Britiſh iſles, and fixed ſome time in Spain; but the laſt time which we hear of him is at Jeruſalem, where he was beheaded at the command of Herod Agrippa, to ingratiate himſelf with the Jews.

§ The Collect is a humble petition, that GOD of his mercy would diſpoſe us after the example of Saint James, to embrace the conditions of the Goſpel freely, and prefer it before all things; as this Apoſtle readily left all his worldly expectations for that purpoſe.

‡ The Epiſtle is choſen out of the Acts, becauſe of this account concerning St. James's martyrdom, here preſerved.

throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea: which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel †. S. MATTH. 20. 20.

THen came to him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give; but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

† The Goſpel contains the ambitious requeſt of Salome, the mother of James and John, which Chriſt very patiently hears; and having ſhewn the unreaſonableneſs of it, he points out the true criterion of ſuperiority among Chriſtians; which is humility, and a readineſs to ſerve their brethren.

Saint Bartholomew * *the Apoſtle.*

The Collect ‖.

OAlmighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace, truly to believe

* St. Bartholomew and Nathanael are generally allowed to be the ſame perſons. There is little mention made of him in the Evangelical Hiſtory, it being chiefly confined to his converſion, where Chriſt gives a commendation of his open and honeſt temper. He is thought to have preached in India and Arabia, where he planted the Goſpel; and travelling to a city of Armenia, near the Caſpian ſea, which was inhabited by zealous idolaters, the Governor, in order to terrify any one from receiving the Apoſtle's doctrine, cauſed him to be ſeized and flead alive, which barbarous order was punctually performed, and afterward he was crucified; all which puniſhments he chearfully underwent, comforting the Gentile converts to his laſt moments.

‖ The Collect is a prayer for that faith which the apoſtle St. Bartholomew continued ſteadfaſtly to profeſs, even to martyrdom; beſeeching of God the ſame firmneſs and patience in expectation of his promiſes.

and to preach thy Word; Grant, we beſeech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle †. Acts 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the reſt durſt no man join himſelf to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women.) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might over-ſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

The Goſpel §. S. Luke 22. 24.

AND there was alſo a ſtriſe among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom and ſit on thrones, judging the twelve tribes of Iſrael.

† It is aſtoniſhing to think at the unanimity viſible among the firſt Chriſtian converts, and the miraculous powers exerciſed by the Apoſtles for the confirmation of their doctrine; but both the one and the other were abſolutely neceſſary, to enable Chriſtianity from ſuch a contemptible beginning, to become the eſtabliſhed religion throughout the Roman Empire.

§ The extraordinary powers committed to Chriſt's Apoſtles, required them, above all things, to be affable and humble, as otherwiſe they might ſoon defeat the ends of their miniſtry; for which reaſon our Saviour took all the precautions poſſible to diſcountenance ambition and encourage the oppoſite virtues, of humility, and a readineſs to ſerve others on all occaſions.

Saint Matthew the Apoſtle *.

The Collect †.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires,

* St. Matthew is the ſame perſon whom St. Luke calls Levi, being the ſon of Alpheus and Mary, a relation to the bleſſed Virgin. We have the hiſtory of his converſion and leaving the employment of a tax-gatherer in the Goſpels, of which his own is allowed to have been wrote firſt. His labours in the apoſtleſhip were at firſt confined to Judea; but he is ſaid afterwards to viſit Parthia, and penetrate even to Æthiopia, where he ſuffered martyrdom, being ſlain with a halberd.

† We are directed in this Collect to pray, that God would diſpoſe us, after the example of St. Matthew, to avoid all coveteouſneſs and inordinate affections, following the doctrine of Chriſt laid down in his Goſpel.

§ The

and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle §. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not: but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel ‡. S. Matth. 9. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners: But when Jeſus heard that, he ſaid unto them, They that be whole, need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

*Saint Michael * and all Angels.*

The Collect §.

O Everlaſting God, who haſt ordained and conſtituted the ſer-

§ The Epiſtle is a very free and ſpirited declaration, both concerning the nature of that miniſtry which the Apoſtles exerciſed, and the reaſon why it is rejected by ſome, with the character of ſuch as obſtinately refuſe to receive inſtruction.

‡ The manner by which our Lord defends his own practice in keeping company with ſinners, ſhews, that he preferred opportunities of doing good before any other conſideration; and the place of Scripture here alledged, in juſtification of his conduct, is introduced very properly againſt the cavils of theſe unmerciful zealots. The alluſion to a common ſaying is alſo well choſen, and ſenſible; as the concluding aſſertion gives us an amiable view of the divine goodneſs, in ſending Chriſt Jeſus to reform ſuch as the generality of mankind had counted unworthy of their notice.

* Michael the archangel, is mentioned in many places of Scripture, and he is generally eſteemed the chief of God's holy angels. There is an account of war in Heaven, where he fought with his hoſt againſt the Devil and his adherents; ſee Revelations, chap. xii. 7. But this is, without doubt, a ſtrong figure, deſcribing the ſtate of the Church under perſecutions, and her final victory thro' the blood of the Martyrs; for we learn from St. Jude's Epiſtle, that Michael only reſiſted the devil by zeal for the truth, hiding the body of Moſes, leſt it ſhould

vices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle †. REV. 12. 7.

THERE was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel ‡. S. MATTH. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch

ſhould be an occaſion of idolatry, which, when the evil and malignant ſpirit would have prevented, he is only ſuppoſed to ſay, *The Lord rebuke thee, Satan*; intimating, that theſe bleſſed Spirits are not ſubject to paſſions like us when they contend with their adverſaries, but with great meekneſs commend their cauſe to almighty GOD.

§ The Collect teacheth us to admire GOD's wonderful providence in the order of nature, whereby Angels are ſerviceable to men, in like manner as man is to the inferior creatures; requeſting, that as the holy Angels ſerve GOD in their courſes above, we may be aſſiſted and protected by their miniſtry below, ſo that nothing may hinder or diſcourage us in the daily performance of our duty.

† This part of the Revelations is manifeſtly a prophecy, wherein the ſharp conflict, future triumph, and final happineſs of the faithful, are held forth in the ſublimeſt imagery that the whole extent of the univerſe could furniſh; for St. John having riſen in this book to the utmoſt limits of the prophetical ſpirit, his ſtyle is in proportion ſymbolical.

‡ Nothing could be more properly choſen for the ſervice of this day, wherein we commemorate the benefits which we receive from the miniſtry of the Angels, than this part of St. Matthew's Goſpel. For if we attend to the nature of the queſtion and our Saviour's anſwer, with his whole argument in ſupport of it, there is the utmoſt reaſon to conclude, that power among the angelical ſocieties is the natural reſult of humility, and that the moſt potent are the moſt gentle, ſeeking no other honour but that of being ſerviceable to others; which muſt give us an exalted idea of their mutual happineſs, and a deſire to imitate ſuch kind, humble and beneficent ſpirits, that we may be prepared for their ſociety in the reſurrection to life everlaſting.

little child in my Name, receiveth me: But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come, but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

*Saint Luke * the Evangeliſt.*

The Collect †.

ALmighty God, who calledſt Luke the phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholeſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle ‡. 2 TIM. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: for Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the

* St. Luke was born at Antioch, and had the advantage of a liberal education, being a phyſician by profeſſion, and as ſome ſay, a painter. He was the conſtant companion of St. Paul as may appear from many paſſages in the acts of the Apoſtles, which book was of his compiling, as well as the Goſpel which goes under his name. Accounts differ as to the countries where he preached, and likewiſe concerning his death; tho' it is generally ſuppoſed that he ſuffered martyrdom in Greece, by a tumultuous rabble, who, without any proceſs, hanged him on an olive tree.

† The Collect holds forth to us St. Luke's eminent abilities as an Evangeliſt; and from the conſideration of his employment as a phyſician, leads us to reflect on thoſe ſalutary remedies which he has preſerved in his writings for all our ſpiritual infirmities.

‡ This Epiſtle ſeems to be choſen for the mention made of St. Luke in it; but it is proper for the day, excluſive of this circumſtance, as he was very diligent in the work of an Evangeliſt, here laid down.

† The

miniſtry. And Tychichus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo; for he hath greatly withſtood our words.

The Goſpel †. S. LUKE 10. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways: behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes; and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

*Saint Simon * and Saint Jude §, Apoſtles.*

The Collect ‡.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

† The Goſpel gives an account of Chriſt's chooſing and commiſſioning ſeventy other diſciples to preach the Goſpel, which is peculiar to St. Luke's narrative.

* St. Simon, whoſe feſtival we here commemorate, together with St. Jude, was called *Zelotes*, either from Canaan his country, of which Zelotes is the Greek tranſlation; or from a particular ſect among the Jews, called the *Zealots*, which began with the Maccabean family, and continued down to our Saviour's time. When the Apoſtles diſperſed to preach the Goſpel, he travelled into Ægypt, Cyrene, and Africa, paſſing on to Libya and Mauritania, where he confirmed his doctrine by a number of miracles. He came at laſt to the weſtern Iſlands, and viſited Britain in particular, where having converted many to the Chriſtian faith, he was perſecuted by the idolatrous inhabitants, and laſtly crucified; all which he underwent with great firmneſs and conſtancy.

§ St. Jude was called Thaddeus and Lebbeus, to diſtinguiſh him from Judas the traitor. The names import Zeal and Alacrity in the ſervice of GOD. He was of Chriſt's kindred, being the brother of James, the biſhop of Jeruſalem, and huſband to one of the Mary's, ſo often mentioned among the pious women who waited on our Saviour. The general account of his travels informs us, that he converted Abgarus, the governor of Edeſſa, and many of the people, by his preaching and miracles; that he went up and down Judea, Gallilee, Samaria, Idumea and Meſopotamia, taking Arabia and Syria in his way. He is ſaid to have ſuffered martyrdom at laſt in Perſia, for expoſing the ſuperſtition of the Magi; but the account is not well enough ſupported to depend upon.

‡ The Collect ſeems intended to remind us how the holy Apoſtles and Martyrs, whoſe feſtivals we have commemorated in the courſe of their proper ſervices, are united together with the old prophets and patriarchs under Chriſt Jeſus, as the head of all the faithful; hence we are excited to requeſt Almighty GOD, that following their heavenly doctrine, we may have the ſame holy tempers, having the ſame mutual charity one towards another.

§ This

The Epiſtle §. S. JUDE 1.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in JeſusChriſt, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel †. S. JOHN 15. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than his lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other

§ This general Epiſtle to the faithful is very expreſſive of St. Jude's character, and ſhews the real enemies, but pretended friends of the Goſpel, in their true colours; ſuch as they were then, and have continued to this day among us; which renders it more valuable as it is the only ſpecimen of his ſtyle which is extant. There is a manifeſt agreement between St. Peter's ſecond Epiſtle, chap. ii. and this of St. Jude, both in the matter and manner of treating it; but ſeveral circumſtances ſhew, that they were wrote by the different Apoſtles, to whom they are aſcribed.

† The Goſpel is one of thoſe divine diſcourſes which Chriſt made in private to his diſciples; where he recommends unanimity from the conſideration of that hatred and oppoſition they were ſure to meet with, becauſe they preached a doctrine ſo oppoſite to the maxims which generally governed mankind, and led them to reject our Lord's miſſion becauſe of his mean appearance.

§ This

man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled, that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

*All Saints * Day.*

The Collect ‖.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle ‡. REV. 7. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the Number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

* This Feſtival was inſtituted to commemorate all who have borne teſtimony to the truth, either by ſufferings, example, or doctrine, as well as thoſe whoſe virtues are hid from the world, as conſiſting of inward diſpoſitions, which do not altogether produce remarkable actions.

† The Collect is a prayer to Almighty God, that he would keep all his faithful people in ſafety, through the doctrine of Chriſt and the practice of good works, which are held forth to us by the Goſpel.

‡ This part of the Revelations, which is choſen for the Epiſtle, has a propriety with reſpect to the feſtival of All Saints, not only in the concluſion but likewiſe in the liſt of thoſe that were ſealed; for in the allegorical ſtyle, which St. John uſes, other things are to be underſtood than what are contained in the Letter of Scripture; whence it is common to apply what is ſaid of the Jews or Jeruſalem to different ſtates of the Chriſtian Church; as may be warranted by St. Paul's explication of the two Covenants in Galatians, chap. iv. 24. to the end. This conſideration may likewiſe account for the tribe of Dan's being omitted, and that of Manaſſeh inſerted, as well as the order in which they are recited, contrary to that of their birth.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts; and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel §. S. MATTH. 5. 1.

JESUS ſeeing the multitudes went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for their's is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peacemakers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for their's is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

§ Nothing could have better ſuited the ſervice of the day than this choice of the Goſpel; where Chriſt pronounces thoſe happy who are humble, modeſt, meek, and conſiderate; rather expreſſing a ſorrowful concern for their own ſins and thoſe of the community to which they belong, than indulging themſelves in mirth and extravagance; who are lovers of truth and juſtice, equitable, merciful, pure, and patient; endeavouring to promote peace and good neighbourhood; bearing with the reproaches and perſecutions to which they are expoſed; who ſpeak the truth, and endeavour to ſerve GOD conſcientiouſly.

The

The ORDER § for the

Adminiſtration of the LORD's SUPPER,

OR

HOLY COMMUNION ‖.

¶ *SO many as intend to be partakers of the holy Communion, ſhall ſignify their Names * to the Curate at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver †, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties, to whom he hath done wrong; or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.*

¶ *The ſame order ſhall the Curate uſe with thoſe, betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties, ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends*

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§ The Compilers of our Liturgy, in the Title of this Service, ſeem to have had the Apoſtles direction in view; where ſpeaking of the abuſes introduced into public worſhip among the Corinthians, he concludes with theſe words, *Let all things be done decently, and in order.*

‖ This general Title is given to the Service for the LORD'S SUPPER, becauſe it is, in ſome degree, a repreſentation of that Communion among the firſt Chriſtians, of both temporal goods and ſpiritual gifts; the acknowledgment of which makes one article of the Apoſtle's Creed.

* This cuſtom is now diſcountenanced, either from the trouble it occaſioned in large congregations or the remiſſneſs of paſtors; but it was not without its inconveniencies in other reſpects, as greater candour and conſideration are required in ſo tender a point as expelling Chriſtians from the Communion, than are generally practiſed in the preſent ſtate of things.

† Notwithſtanding what has been ſaid above, we ſee here, the order was well meant, and properly reſtrained to thoſe only who lived in open and avowed wickedneſs. The Miniſter is likewiſe directed to uſe his beſt endeavours to reclaim ſuch offenders, and labour, that mutual ſatisfaction and forgiveneſs be exchanged between any of the congregation, who are openly at variance, or may be with reaſon ſuſpected of ſecret malice, to which end his ſacred character is of great weight, if, like a true peace-maker, he ſtrives to reconcile rather than inflame the parties; never having recourſe to ſuſpenſion till the laſt extremity. With all theſe wiſe precautions, if the Miniſter ſhould have intereſted himſelf more on one ſide than the other without juſt reaſon; it is provided that the matter of complaint ſhould be referred to the proper perſon who had ſuperiority in that diſtrict, whether Rector, Biſhop, or Archbiſhop. But the power veſted in lay Chancellors, and the manifeſt decay of primitive piety, have in a great meaſure diſcountenanced this wholeſome diſcipline.

for that he himſelf hath offended; and the other Party will not be perſuaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent paragraph of this Rubrick §, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.

¶ *The Table * at the Communion-time having a fair white Linen Cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding † at the north-ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following; the People kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the* TEN COMMANDMENTS ‡; *and the People, ſtill kneeling, ſhall after every Commandment, aſk* GOD *mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

§ So called from its being diſtinguiſhed by red letters.

* There were formerly ſome diſputes about placing the Communion Table, which was removed in ſome churches, at the caprice of particular perſons, which occaſioned this Rubric.

† Throughout this firſt part of the Service, the Miniſter is conſidered as the repreſentative of Chriſt in his office of Mediator between GOD and the faithful; whence the reaſon of this ſtanding poſture. The LORD'S Prayer, is with great propriety, choſen to uſher in the ſolemnity of this ſervice. And the Collect teaches us, that the worſhip of the heart is here eſpecially required, together with thoſe holy and heavenly tempers, which are communicated to us by the divine goodneſs, in proportion as we improve in charity and good works.

‡ Such as intend to partake of the Lord's Supper ſhould conſider that the Service is already begun, tho', perhaps, they may not attend to it ſo duly as they ought, by reaſon of the whole congregation's joining in what is called the Firſt Service. Therefore, it is proper, to ſuch as would be worthy Communicants, to examine themſelves, touching any breach of GOD's commandments, by will, word, or deed; to forward which neceſſary duty, a ſhort Explication of the Ten Commandments is annexed.

The

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that

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The Ten Commandments were dictated with terrible pomp and majeſty by Almighty GOD to the Iſraelites, and wrote on tables of ſtone, for a witneſs to all poſterity. Such is their comprehenſive brevity and wonderful adaption, both to the peculiar ſtate of the Jews and to the law of Nature, inſcribed on the hearts of all mankind, that the Goſpel could only explain and farther enforce them.

By the Preface to the Firſt Commandment, we learn that Almighty GOD intereſted himſelf in a peculiar manner to deliver the Iſraelites out of the hard ſervitude to which the Egyptians had ſubjected them. And in repeating the precept itſelf, we acknowledge, that the ſame ſupreme being which was worſhipped by the Jews, is alſo the ſole object of Chriſtian worſhip, who is alone entitled to our beſt ſervices.

Every one may perceive from the ſtate of his own heart, whether he has propoſed the honour and ſervice of GOD as the chief end of all his actions, or whether he is influenced by ſelf-intereſt and perſonal regards. Thus our own conſciences will either acquit or condemn us, on a retroſpection to paſt words, or actions, or an immediate view of the prevailing temper in our minds upon the recital of this precept. No. 11.

In the Second Commandment, we may obſerve many things which ſeem more immediately calculated to reſtrain the Iſraelites from idolatry; and hence be apt to conclude, that they do not ſo immediately regard us as Chriſtians of the reformed Churches, who deteſt image worſhip; but the Apoſtle has informed us, that covetouſneſs is idolatry, and any one who will reflect ever ſo little, will find many things which men are apt to idolize, in ſome reſpect or other; ſo as to transfer that veneration to perſons and inanimate things, which is due only to the ſupreme Being. This tendency to ſuperſtition, is natural to the human mind, and has always been the main incentive to image worſhip; wherefore, the devout communicant ſhould be on his guard againſt the leaſt advances towards it, either in thought, words, or actions.

Such is the profound veneration due to Almighty GOD, that we find him inſiſting in the Third Commandment, on our uſing the utmoſt caution, when we take occaſion to uſe his holy name, whether in acts of religious worſhip, or when we are called upon by the magiſtrate to witneſs the truth upon oath. How much more then ought we to avoid the cuſtom of prophane

 ſwearing,

in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

ſwearing, or mentioning the ſacred names of GOD in our ordinary converſation, without any ceremony; which among Chriſtians, is more impious, as the doctrine of Chriſt has farther explained and enforced this commandment.

The obligation among Chriſtians to obſerve the Fourth Commandment, is founded more upon cuſtom and decency than the expreſs letter of the precept, which the Jews enforced ſo rigidly, as to form vexations and cavils againſt the doing of a good action upon the Sabbath; as may appear from ſeveral paſſages in the Goſpel; where Chriſt expoſes their ſuperſtition, and explains the intention of GOD in this precept, by obſerving, that *The Sabbath was made for man, and not man for the Sabbath.* Here he plainly intimates, that the obſervation of one day in ſeven, was commanded, that mankind might have leiſure to worſhip GOD more immediately on that day; for which reaſon, reſt was commanded, not only to the Iſraelites, but alſo unto their ſlaves and cattle, in commemoration of the ſeventh day, when the works of the creation were finiſhed. Upon the whole then, the obſervation of Sunday, or the Chriſtian Sabbath, is founded partly on the letter of this precept, and chiefly on a cuſtom into which the Apoſtles gave inſenſibly, of meeting on the firſt day of the week, in memory of Chriſt's reſurrection; whence it came to be called the *Lord's Day*. In this double view, the obligations upon Chriſtians to ſanctify their Sabbath, will be found equal to thoſe of the Jews, ſo far as regards a ceſſation from labour and worldly affairs; to the intent, that the Sabbath may be more immediately appropriated to the ſervice of GOD; but as far from a ſuperſtitious regard to the bare letter of the precept, as the Spirit of the Goſpel is above ceremonious obſervances.

The ſerious communicant upon this view of the Chriſtian Sabbath, will not allow himſelf to be entangled in worldly affairs, or dedicate this day to parties of pleaſure, or in general indulge a behaviour which may unfit his mind for the ſacred duties of religion, and give ſcandal to others by his bad example; for the reſt, every one's ſituation in life and the opportunities they enjoy of being uſeful to ſociety, muſt determine how far they are bound to obſerve the letter of the commandment. It is likewiſe to be remembered, that the precept is as poſitive in commanding us to labour on the ſix days, as to reſt on the ſeventh, which is not enough attended to in the recital.

The condition annexed to the Fifth Commandment, was merely local with reſpect to the Jews; but the Goſpel has furniſhed us with far more excellent motives; both in the future happineſs it revealed, of which the reſt promiſed to Iſrael in Canaan was a figure, and alſo in the example of our Lord, who continued in ſubjection to his earthly parents till he was thirty years of age, and afterwards exhibited a perfect pattern of obedience to the Magiſtrates, who are uſually called *Fathers*, in moſt countries; as the Church whether among Jews or Chriſtians, is ſaid to be *the Mother of the Faithful*; to both which this precept enforces reſpect and ſubmiſſion, as well as to our natural parents.

Every wilful neglect therefore of our natural parents; the not aſſiſting them when old and infirm, ſo far as we are able; diſobedience to their commands, when immediately under their care, and contempt of their good counſel afterwards; diſobedience to perſons in authority, whether in matters civil or eccleſiaſtical; ingratitude to friends and benefactors, or want of a due reſpect to ſuch as are honourable, either with reſpect to office, experience, or grey hairs, are breaches of this commandment; and may furniſh to the ſerious communicant a very extenſive ſubject for ſelf-examination.

Under the Sixth Commandment, as it is further enforced and explained in the Goſpel, not only actual murder is forbidden, but likewiſe every ſpecies of ſecret malice or raſh anger, which may lead to it; and ſo neceſſary is it for Communicants to be clear of any breach of this precept ſo explained, that care was taken formerly to forbid ſuch as were at variance from coming to the Lord's Supper till they were previouſly reconciled; as we obſerved on the Rubric. And though this wholeſome order is in ſome degree diſcountenanced, for reaſons there aſſigned, this does not hinder a conſcientious Communicant from rigid ſelf-examination; which ought to be more ſerious, with reſpect to any breach

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord, * have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray †.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church; and ſo rule the heart of thy choſen ſervant GEORGE, our King and Governor, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, ho-

breach of this commandment; as nothing diſqualifies men more, than ſecret malice, for receiving the communion worthily; and nothing can be more offenſive to good Chriſtians, than to ſee perſons admitted to the Sacrament, who live in open enmity with their neighbours.

By the Seventh Commandment, as it is farther explained and enforced by our Saviour, we are taught not only to abſtain from direct acts of adultery, but likewiſe every incentive to the commiſſion of it; as there is an adultery of the heart; and even cauſeleſs ſeparations between huſband and wife are a breach of this precept.

The Eighth Commandment, is not only levelled againſt taking the goods which belong to another, but likewiſe againſt unlawful gain of every kind; ſince whatever advantage is taken of our neighbour's neceſſities, to extort more from them than is reaſonable, can be accounted no other than theft before GOD; how much more muſt the ſeizing what advantages are given by law, to enjoy the inheritance of another, contrary to equity, be inexcuſable before him who is of purer eyes than to behold iniquity. In ſhort, all tricking and cheating, whereby another's property is transferred to us without an equivalent; all defrauding of the revenues, whether civil or eccleſiaſtical, are ſo many breaches of this precept.

The Ninth Commandment is very comprehenſive, taking in not only actual falſe teſtimonies upon oath, but every method by which another's character is miſrepreſented, whether by looſe hints, thrown out to leſſen our neighbour's credit, or the invention of ſlanders and falſe ſtories, the propagation of them, or even countenancing flying reports of any kind, by our ſilence, when it is in our power to prevent them by a word ſpeaking; ſo that we may be guilty many a time of breaking this commandment without attending to it; which ſhould make the ſincere Communicant very circumſpect, in purging his conſcience, with reſpect to thoſe crimes, by a rigid and ſcrupulous ſelf-examination.

The Tenth Commandment, lays the axe to the tree, by forbidding all irregular concupiſcences; ſo that it forms a compleat ſummary of all duties recommended by the preceding precepts, in conſequence of the crimes there forbidden, applying itſelf rather to the thoughts than actions; wherefore the matter of ſelf-examination ſhould proceed on the ſame principles, taking more immediate cognizance of the deſires and affections, only conſidering words and actions as they are witneſſes of what is tranſacted in the heart; where, oftentimes, evil inclinations are kept brooding, for want of time, place and opportunity, to be realized in wicked actions.

* Conſidering the many frailties with which we are ſurrounded, there could not have been a more proper Reſponſe to the Commandments, than is here put into the mouths of the congregation.

† This Prayer for the King, or that which follows, at the choice of the Miniſter, are agreeable to the Apoſtolical

nour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord; who with thee and the Holy Ghoſt, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them, as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee, ſo to diſpoſe and govern the heart of GEORGE thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory; and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs: Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle, [*or* The portion of Scripture appointed for the Epiſtle] is written in the ---- Chapter of ------ beginning at the ------ Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the people all ſtanding up) ſaying,* The holy Goſpel is written in the ------- Chapter of ------ beginning at the ----- Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed * following, the People ſtill ſtanding as before.*

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible.

And in one Lord Jeſus Chriſt, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation, came down from heaven, And was incarnate by the Holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate: He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father: And he ſhall come again with glory to judge both the quick and the dead; Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church; I acknowledge one baptiſm for the remiſſion of ſins; And I look for the reſurrection of

Apoſtolical precept, requiring the ſupreme magiſtrate firſt to be prayed for in the public ſupplications which we offer up to Almighty GOD.

* The Nicene Creed is a more particular explication of thoſe articles compriſed in that of the Apoſtles, and has been generally received, ſince the time of its introduction, by a general Council in the fourth century.

* As

the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days, are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed* or publiſhed in the Church, during the time of Divine Service, but by the Miniſter; nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoined by the King, or by the ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies† already ſet forth, or hereafter to be ſet forth by authority.*

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory‡, ſaying one or more of theſe Sentences§ following, as he thinketh moſt convenient in his diſcretion.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for yourſelves treaſures upon earth; where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven; where neither ruſt nor moth doth corrupt, and where thieves do not break through nor ſteal. S. *Matt.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matth.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

* As the Miniſter, when left to his own diſcretion, might poſſibly break in upon the order of ſome ſolemn office, to publiſh matters of leſs weight during the time of divine ſervice, this Rubric preſcribes both what ſhall be publiſhed in the Church, and confines the time of doing it to this interval before Sermon; but the publication of perſons names who intend to be married, is ordered by a late act of parliament, to take place immediately after the Second Leſſon at Morning Prayer, on a Sunday only.

† The cuſtom of reading Homilies is much diſcontinued, as it is thought a tacit charge, either of ignorance or ſloth in a Miniſter not to preach a Sermon of his own compoſing.

‡ The Second Service, as the celebration of the Sacrament is generally called, begins here; though it is cuſtomary, when there is no communion, to diſmiſs the Congregation with a ſentence out of theſe following quotations from ſcripture: The general Prayer for all States in the Church, and a Collect at the Miniſter's diſcretion, together with the Benedictory Prayer, at the cloſe.

§ The Sentences here recited are ſuch as excite to alms-deeds in particular, as the proper officers are now employed in collecting the people's charity; which by reaſon of its reſemblance to the firſt fruits which the Iſraelites offered to GOD, is called an *Offering* or *Oblation*, and this part of the Service *The Offertory*. The well-meaning Communicant will be aware, that the depoſit here made, is rather a ſign that all his ſubſtance is conſidered as in GOD's diſpoſal than a real act of charity; which will keep him from oſtentation on the one hand and niggardlineſs on the other. In the mean time, there is ſufficient leiſure to repeat ſome mental prayer, that GOD would diſpoſe us to acts of charity according to our ability, without grudging or oſtentation; and we may have time now to fix ſome ſuch miſerable objects on our memory as ſtand in need of our aſſiſtance, making reſolutions accordingly.

If we have ſown unto you ſpiritual things, it is a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart; not grudgingly, or of neceſſity: for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men; and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Hebr.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Hebr.* 13. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him; how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power: If thou haſt much, give plenteouſly; if thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other devotions of the People, in a decent Baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done the Prieſt ſhall ſay,*

Let us pray for the whole ſtate § of Chriſt's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty; beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: And grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and Virtue. Give grace, O heavenly Father, to all Biſhops and Curates; that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this Congregation here preſent; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace, ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

* *If there be no alms nor oblations, then ſhall the words* [to accept our alms and oblations] *be left out unſaid.*

§ The Compilers of our Liturgy ſeem to have tranſfuſed the ſpirit of Supplication, Prayer, Praiſe, and Thankſgiving, out of holy Scripture and the old Greek and Latin offices, into this truly catholic Prayer.

† *The*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding) after the Sermon, or Homily ended, he ſhall read this Exhortation † following.*

DEarly beloved, on ---day next, I purpoſe, through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received, in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you, in the mean ſeaſon, to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof; and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; Firſt, to examine your lives and converſations by the rule of God's commandments: and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction; according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime;

† The firſt Exhortation, is ſuppoſed to be that commonly uſed by the Miniſter, being grave, ſolid and rational, as well as generally adapted to all States and Conditions.

‡ The

repent ye of your ſins, or elſe come not to that holy Table; leſt after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief; that by the miniſtry of God's holy Word, he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation* ‡.

DEarly beloved brethren, on --- I intend by God's grace to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent; and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called, without any cauſe, moſt unthankfully refuſe to come. Which of you, in ſuch a caſe, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God.

‡ The direction at the head of this Exhortation ſhows when the Miniſter may uſe it; being an earneſt perſuaſive to the people, that they would frequent the Communion, but more declamatory than the other; which confines the charge there given, rather to the method of receiving worthily, than perſwading perſons who appear indiſpoſed to receive the Sacrament: In which, poſſibly too much zeal may be uſed, as not the number, but worthineſs of Communicants, is what moſt edifies the Church.

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding) after the Sermon, or Homily ended, he ſhall read this Exhortation † following.*

DEarly beloved, on ---day next, I purpoſe, through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received, in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you, in the mean ſeaſon, to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof; and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; Firſt, to examine your lives and converſations by the rule of God's commandments: and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction; according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime;

† The firſt Exhortation, is ſuppoſed to be that commonly uſed by the Miniſter, being grave, ſolid and rational, as well as generally adapted to all States and Conditions.

‡ The

repent ye of your ſins, or elſe come not to that holy Table; leſt after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief; that by the miniſtry of God's holy Word, he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation* ‡.

DEarly beloved brethren, on --- I intend by God's grace to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent; and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called, without any cauſe, moſt unthankfully refuſe to come. Which of you, in ſuch a caſe, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God.

‡ The direction at the head of this Exhortation ſhows when the Miniſter may uſe it; being an earneſt perſuaſive to the people, that they would frequent the Communion, but more declamatory than the other; which confines the charge there given, rather to the method of receiving worthily, than perſwading perſons who appear indiſpoſed to receive the Sacrament: In which, poſſibly too much zeal may be uſed, as not the number, but worthineſs of Communicants, is what moſt edifies the Church.

They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I, for my part, ſhall be ready; and according to mine office, I bid you in the Name of God; I call you in Chriſt's behalf; I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves, how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation* ‡.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider, how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily: For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath

‡ It is already ſuppoſed that the Communicant has complied with the conditions laid down in the two foregoing Exhortations; but ſo great ſtreſs is laid in holy Scripture on a right diſpoſition in thoſe who come to partake of the LORD'S SUPPER, that the texts of St. Paul, relative to this matter, are ſet before us; the benefits of communicating worthily explained and recommended; the danger of approaching the Communion-table unworthily, with the neceſſity of repeating and thoroughly perfecting our ſelf-examination. The Miniſter ſuppoſing this great work of the heart in ſome forwardneſs, proceeds to prepare the congregation by thankſgiving, for a nearer proſpect of thoſe ineſtimable bleſſings which we are made partakers of by the doctrine of Chriſt, and this commemoration of his bitter ſufferings on the Croſs for the ſalvation of mankind. This whole addreſs breathes a true primitive ſpirit, whether for the ends of ſoftening the obdurate, ſtrengthening the weak, comforting the melancholy, or ſympathizing with the heavenly-minded chriſtian in his holy exultations; ſo that a due attention to the Miniſter and the correſpondent frame of our own hearts, while it is reading, is much better than diſtracting the mind with occaſional prayers.

* This

againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death; that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, and the Holy Ghoſt, let us give, as we are moſt bounden, continual thanks; ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion;*

YE that do * truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly † kneeling upon your knees.

¶ *Then ſhall this general Confeſſion ‡ be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their knees, and ſaying;*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy Divine Ma-

* This is called *The Invitation*, and is very proper to introduce the Confeſſion following.

† This order is expreſsly laid down, both in the Invitation and Rubric following, to decide thoſe diſputes by authority, which has been introduced about the proper poſture of Receiving.

‡ We perceive by this Form of Confeſſion, that none may be counted unfit to approach the Lord's Table on account of their daily infirmities; and if theſe only are duly eſtimated, the moſt exact and conſcientious may find ſufficient reaſon to join in it.

‡ The

jeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution* ‡.

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him:

COme unto me, all ye that travel and are heavy laden, and I will refreſh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only-begotten Son; to the end that all that believe in him, ſhould not periſh, but have everlaſting life. S. *John* 3. 16.

Hear alſo what Saint Paul ſaith:

This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what Saint John ſaith:

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1 S. *John* 2. 1. 2.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet *, right, and our bounden duty, that we ſhould at all times, and in all places, give

‡ The Abſolution is ſhort, but much to the purpoſe; and the Texts of Scripture annexed to it are well adapted to ſtir up that ſpirit of chearfulneſs, which is the reſult of true contrition under a ſenſe of GOD's pardoning mercy; to which thankful diſpoſition, the annexed verſicles and it's reſponſes, are highly conducive.

* This, with the proper Prefaces adjoined, are of uſe to introduce the following Evangelical Hymn with propriety, according to various Feſtivals, as they happen in courſe.

thanks

thanks unto thee, O Lord, * Holy Father, Almighty, everlaſting God.

* *Theſe words* [Holy Father] *muſt be omitted on Trinity-Sunday.*

¶ *Here ſhall follow the Proper Preface, according to the time, if there be any ſpecially appointed; or elſe immediately ſhall follow,*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born, as at this time, for us; who, by the operation of the Holy Ghoſt, was made very man, of the ſubſtance of the Virgin Mary his mother; and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with Angels, &c.

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down, as at this time, from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error, into the clear light and true

knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following:*

WE do not * preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies: We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands; he ſhall ſay the Prayer of Conſecration, as followeth.*

ALmighty God †, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; and did inſtitute, and

* This act of humiliation is a proper tranſition from an act of praiſe to a due ſenſe of our own unworthineſs, before we engage in the actual commemoration of Chriſt's death, as the Prayer of Conſecration follows immediately.

† This is called the Prayer of Conſecration, in which the ordinance is brought back to its primitive inſtitution out of the obſcurity with which it had been clouded by the Papal Apoſtacy; ſo that we ſee a compleat view of the whole tranſaction, and the reaſon upon which our Saviour's death is commemorated, by the ſymbols of Bread and Wine; which elements are ſet apart, in order to point out the benefits whereof we are partakers by his excellent doctrine and holy life, finiſhed by an ignominious death, that we might thereby learn from his example, patience under ſufferings.

* We

in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, * took Bread; and when he had given thanks, he † brake it, and gave it to his diſciples, ſaying, Take, eat ‡ this is my Body, which is given for you: Do this in remembrance of me Likewiſe after ſupper he * took the Cup; and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for † this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

* *Here the Prieſt is to take the Paten into his hands:*

† *And here to break the Bread.*

‡ *And here to lay his hand upon all the bread.*

* *Here he is to take the Cup into his hand:*

† *And here to lay his hand upon every veſſel, be it chalice or flagon in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner, (if any be preſent;) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body * of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this, in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this, in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more, according to the Form before preſcribed; beginning at* [Our Saviour Chriſt in the ſame night, &c.] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, &c.] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

* We may obſerve here, that the form of ſound words is preſerved, ſo that the Bread and Wine are delivered to the Communicant in the ſame manner which Chriſt gave them to his diſciples; and yet the Miniſter applies the ordinance very pertinently, to commemorate Chriſt's death as it was intended; intimating, that as the Bread and Wine are received outwardly, ſo the doctrine of the Goſpel ſhould be received inwardly, with all due reverence and gratitude.

As this part of the Communion ſervice is repeated, till all have received the elements; here is an interval, which the pious Communicant will endeavour to fill up, with ſuch prayers, meditations, and religious exerciſes, as are appropriated to this purpoſe, wherein any one may take his choice; but after all that has been written on the ſubject, equal advantages may be expected from turning to the Epiſtles and Goſpels for Paſſion-Week, as

the

¶ *Then ſhall the Prieſt ſay the Lord's Prayer §, the People repeating after him every Petition.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid as followeth:*

O Lord and heavenly Father †, we thy humble ſervants entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical Body of thy Son, which is the bleſſed com-

the word of GOD has a certain operation on the devout Chriſtian's mind, which does not ſo conſtantly attend human compoſitions. The Collects for particular Sundays likewiſe may be repeated occaſionally, as they are ſuited to almoſt every ſtate of the mind, ſo as to fill up the interval with profit and ſpiritual comfort.

§ It is obſervable, that on every remarkable tranſition from one part of the ſervice to another, where prayers are introduced, that the Lord's Prayer is repeated, to ſhow us, that we can only dwell upon the particulars there enumerated; for as to the prayer itſelf, nothing can be propoſed ſo univerſally applicable to all occaſions.

† This and the following prayer, are acts of ſupplication, faith, and humiliation; the firſt, in behalf of the congregation more immediately; the other, for the faithful in general; but either are ſuited to the ſolemnity of this office, and ſo the choice depends entirely on the Miniſter.

pany of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God § on high, and in earth peace, good-will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:*

THE peace of God ‡, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects * to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.*

§ This Hymn is retained, with little variation from the antient Liturgies, in commemoration of the Hymn ſung by Chriſt and his Diſciples after the Paſchal Supper, when they had juſt celebrated the Sacrament in repreſentation of Chriſt's death, which now makes the ſubject of our holy exultations, together with Angels and Archangels, and all the heavenly Hoſt.

‡ This heavenly Benediction, after ſo divine a part of the Church Service, is applicable to the frame of mind people ought to preſerve during the performance, and to carry with them when they retire to their cloſets; neither ſhould the worthy receivers doubt of GOD's favour, while they retain peace of conſcience, peace with their fellow creatures, and peace with GOD.

* The following Collects, which are read at the diſcretion of the Miniſter, are moſt excellently adapted to this Service; for what can more truly point out the aſſiſtance we need, even in our moſt holy duties, of the preventing gracious favour of GOD in the common occurrences of life, our own infirmities and ignorances, and the means of relief in all our neceſſities, than theſe conciſe aſpirations.

ASsiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that thro' thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlaſting life, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Son's Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee; and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* [For the whole ſtate of Chriſt's Church militant here in earth] *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty Perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſention, and ſuperſtition, which any Perſon hath, or might have concerning the Bread and Wine, it ſhall ſuffice, that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical Duties, accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

*WHereas * it is ordained in this Office for the Adminiſtration of the Lord's Supper, that the Communicants ſhould receive the ſame kneeling; (which order is well meant for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation and diſorder in the holy Communion, as might otherwiſe enſue:) Yet, leſt the ſame kneeling ſhould by any Perſons either out of ignorance and infirmity, or out of malice or obſtinacy, be miſconſtrued and depraved: It is hereby declared, That thereby no Adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Pretence of Chriſt's natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural ſubſtances; and therefore may not be adored, (for that were Idolatry) to be abhorred of all faithful Chriſtians; and the Natural Body and Blood of our Saviour Chriſt are in heaven, and not here; it being againſt the truth of Chriſt's natural Body, to be at one time in more places than one.*

* This Order was made to quiet the ſcruples of ſuch well-meaning perſons, as were taught to believe, that the poſture of receiving the Sacramental Bread and Wine kneeling, was intended as a kind of adoration to thoſe elements, where the Church explains her intentions agreeable to reaſon and Holy Scripture; but the clamour on that account is now in a manner ſubſided.

* Theſe

The MINISTRATION of
PUBLIC BAPTISM of INFANTS,
To be uſed in the Church.

¶ *The People* * *are to be admoniſhed, that it is moſt convenient, that Baptiſm ſhould not be adminiſtered but upon Sundays, and other Holy-days, when the moſt number of People come together: as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized, into the number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient, that Baptiſm be miniſtered in the vulgar tongue. Nevertheleſs, (if neceſſity ſo require) Children may be baptized upon any other day.*

¶ *And note, That there ſhall be for every Male-child to be baptized, two Godfathers* § *and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water,) and ſtanding there, ſhall ſay,*

HATH this Child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved †, foraſmuch as all men are conceived and born in ſin; and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father,

* Theſe Rubricks are intended to prevent confuſion in the adminiſtration of Baptiſm, and to make it as public as poſſible, to the intent, that all preſent may both be witneſſes of the ceremony, and likewiſe be excited to renew their engagements at Baptiſm.

§ The cuſtom of admitting Infants to Baptiſm by Sureties is very antient, being adopted to ſecure Chriſtian Children, who had Pagan relations, from being ſeduced to idolatry; and becauſe there was reaſon to fear ſome neglect of children's education even from Chriſtian Parents, when they were actuated by a worldly ſpirit, or gave into the hereſies, which have from time to time exerciſed the faithful; therefore the Compilers of our Liturgy thought it prudent to keep up this antient cuſtom.

† This Exhortation lays down the reaſon of Baptiſm from our Lord's diſcourſe with Nicodemus, and excites the Congregation to pray for the bleſſing of GOD on the ordinance which is about to be adminiſtered.

* This

through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God †, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify Water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; waſh *him*, and ſanctify *him* with the Holy Ghoſt; that *he* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant* ‡, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

† This Prayer is a devout addreſs to Almighty GOD from the conſideration of Noah's being ſaved in the ark, which St. Peter applies to Baptiſm, 1 Pet. iii. 21. as likewiſe from Iſrael's deliverance by paſſing through the Red-ſea, that the Adminiſtration of Baptiſm may be effectual to ſecure the member now added to the faithful, in the benefits and privileges of Chriſtian Communion; our future expectations, and the ſtate of trial to which we are ſubjected here in this troubleſome life, are deſcribed in a very juſt and ſtriking allegory.

‡ Theſe Expreſſions are printed in Italic, that the Office may ſuit one or more, Male or Female, though there is no order to that purpoſe in the Rubrick. In the Prayer itſelf, we may obſerve the Congregation are more particularly excited to pray for the Infant to be baptized, from a firm truſt in GOD's promiſes revealed in the Goſpel by our Lord Jeſus Chriſt.

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verſe.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel:*

BEloved, ye hear * in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourable receive *this* preſent *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore, we being thus perſuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt; and nothing doubting, but that he favourably alloweth this charitable work of our's, in bringing *this Infant* to his holy baptiſm; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

§ This application of the Scripture above quoted, is chiefly intended to fortify the minds of ſuch as were in doubt as to the lawfulneſs of Infant Baptiſm, by the arguments of Anabaptiſts: And the Prayer following is a natural mixture of Thankſgiving for the knowledge of GOD's will in this particular, and ſupplication for the happy effects of Baptiſm.

* This

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEARLY beloved *, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe, he for his part will moſt ſurely keep and perform. Wherefore, after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties, (until *he* come of age to take it upon *himſelf*,) that *he* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholic Church; the Communion of ſaints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this Faith?

Anſwer. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

* This Addreſs to the Sureties, is founded on a ſuppoſition of the neceſſity of Faith and Repentance to render Baptiſm effectual; wherefore they are examined touching the Chriſtian Faith, of which they make profeſſion in the name of the Child, as well as the other requiſites to that covenant: It being intended by this formality, to ſhow the neceſſity of Faith and Repentance in Baptiſm.

* This

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old * Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen*.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen*.

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen*.

ALmighty, everliving God §, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation; ſanctify this Water to the myſtical waſhing away of ſin: and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen*.

¶ *Then the Prieſt ſhall take the Child into his hands, and ſhall ſay to the Godfathers, and Godmothers,*

Name † this Child.

And then naming it after them (if they ſhall certify him that the Child may well endure it) he ſhall dip ‡ it in the Water diſcreetly and warily, ſaying;

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

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* This term is more warrantable from Scripture, than the ſcholaſtic expreſſion of *Original Sin*, which is uſed in ſome places, to denote that earthlineſs and inclination to evil which we are prone to. In other reſpects likewiſe theſe aſpirations breath a moſt pious, benevolent, and truly Chriſtian Spirit.

§ The miniſter now proceeds to the prayer of Conſecration, as it is generally called; where pleading the forgiveneſs of ſins annexed to baptiſm, and ſetting forth particularly the inſtitution of this Chriſtian uſage, he requeſts of GOD to bleſs the element of water, for the purpoſes of this Sacrament.

† The cuſtom of impoſing names at baptiſm, has been continued from the Jews, who in like manner gave names to their children on their being circumciſed. Hence the diſtinction of Chriſtian name, or the name given at Baptiſm, and ſirname, or the name of the perſon's, Sire, an old Engliſh word for *Father*, which is now almoſt entirely appropriated to addreſs perſons by way of reſpect.

‡ This cuſtom is entirely diſcontinued in the eſtabliſhed church, through the inclemency of our climate, which would render it dangerous, as the framers of this rubric ſeemed to apprehend; and it may be ſuppoſed, ſome of the compilers had imbibed the principles of the Anabaptiſts or Dippers, as they are called in Engliſh, and offered their reaſons from the original uſage in Scripture, which was confeſſedly to put a perſon over head in water; but who does not perceive that a rigid enforcement of a ceremony, is making that eſſential which is only accidental; therefore, it was admitted, conditionally, that none might raiſe conſcientious ſcruples about it, and left in a great meaſure to the Miniſter's diſcretion.

§ This

¶ *But if they certify that the Child is weak, it ſhall ſuffice to pour water upon it, ſaying the aforeſaid words;*

NI baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the congregation of Chriſt's flock, and do * ſign *him* with the ſign of the Croſs ‖, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Child's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing * now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his* life, according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield § thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy

‖ This ſign of the croſs has been looked upon as little better than popery; yet its uſe here, in order to remember Chriſt's ſufferings, is very ſignificant, and well aſcertained, ſo as to exempt it from any charge of ſuperſtition.

* The ceremony being now over, this exhortation follows, wherein the people are ſtirred up to bleſs GOD for their chriſtian priviledges, and pray for the new baptized infants, as members of Chriſt's body, that is the faithful; and as in other offices of prayer, ſo here, the Lord's prayer is ſet firſt, to inculcate its excellence upon all occaſions.

§ This is a Thankſgiving for the benefits communicated in baptiſm, and a prayer, that they may be rendered efficacious in the exemplary lives of thoſe lately baptized. The exhortation and final charge are highly uſeful, ſetting before the ſureties, their particular engagements, directing how they may moſt effectually diſcharge them, and moralizing upon the general temper required by our baptiſmal covenant, in a ſtyle, which is at once pious, ſenſible, and truly apoſtolical.

Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following.*

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and, that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always that Baptiſm doth preſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain † *by God's Word, that Children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.*

To take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the xxxth *Canon firſt publiſhed in the Year* MDCIV.

† We may admire the humility of thoſe, who having drawn up this office, with all the circumſpection poſſible, reſpecting the ſeveral opinions then entertained concerning infant baptiſm, could yet condeſcend to take notice of an impious notion, which ſome had entertained, that infants could be puniſhed for ſins they had never actually committed.

* It

The MINISTRATION of PRIVATE * BAPTISM of Children in Houſes.

¶ *The Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their Birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved of by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity, they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then baptiſm ſhall be adminiſtered on this faſhion.*

¶ *Firſt, let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the Child being named by ſome one that is preſent, the miniſter ſhall pour Water upon it, ſaying theſe words:*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit; to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he is* now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection; and that finally, with the reſidue of thy ſaints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the Child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm by him privately before uſed: In which caſe he ſhall ſay thus,*

I Certify you, that according to the due and preſcribed Order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this Child.

¶ *But if the Child were baptized by any other lawful Miniſter, then the Miniſter of the Pariſh where the Child was born or chriſtened, ſhall examine and try whether the Child be lawfully baptized, or no. In which caſe, if thoſe that bring any Child to the Church, do anſwer, that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this Child baptized?

Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

* It was plainly the ſenſe our of compilers, from this office, that baptiſm was not to be delayed if there was any danger of the Child's dying, in which they might be too ſollicitous; but their intention was commendable, and if they were careful to examine whether the office had been duly performed, it was an inſtance of their humanity to the infant, as they thought any defect in the form would hinder the efficacy of its operation.

* We

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Miniſter ſhall find by the Anſwers of ſuch as bring the Child, that all things were done as they ought to be; then ſhall not he chriſten the Child again, but ſhall receive him as one of the flock of true chriſtian people, ſaying thus;*

I Certify you *, that in this caſe all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe:

S. Mark 10. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt, towards *this In-*

* We ſee that all this care was, in order to ſatisfy the congregation, that in every reſpect ſuch admiſſion into their communion was regular, which otherwiſe might be afterwards diſputed to the no ſmall damage and vexation of families; as baptiſm is not more a religious ceremony at preſent than a civil right, on which the claim to exerciſe moſt dignities both in Church and ſtate depends. With regard to the reſt of this office, it has been conſidered in that of Public Baptiſm.

fant;

fant; let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught us:

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation. But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy *ſervant*, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen*.

¶ *Then ſhall the Prieſt demand the Name of the Child: which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholic Church; the Communion of ſaints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the Congregation of Chriſt's flock, and do * ſign *him* with the ſign of the Croſs; in token, that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Child's Forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child is* by Baptiſm regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally, with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this Exhortation to the Godfathers and Godmothers.*

FOraſmuch as *this Child hath* promiſed by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things, which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example

ample of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſt's queſtions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the Holy Ghoſt, (which are eſſential parts of Baptiſm?) then let the Prieſt baptize it in the Form before appointed for Public Baptiſm of Infants; ſaving that at the dipping of the Child at the Font, he ſhall uſe this form of words:*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The MINISTRATION of BAPTISM to ſuch as are of riper * Years,

And able to anſwer for themſelves.

¶ *WHEN any ſuch Perſons as are of riper Years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a Week before at leaſt, by the Parents, or ſome other diſcreet Perſons; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font, immediately after the Second Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall aſk, whether any of the Perſons, here preſented, be baptized, or no? if they ſhall anſwer,* No; *then ſhall the Prieſt ſay thus:*

* This office was added here, that it might be of uſe either for the perſons converted to the Chriſtian doctrine in colonies beyond ſea, or ſuch of the Quakers or Anabaptiſts, who were convinced of their duty in conforming to the eſtabliſhed forms of worſhip; hence the neceſſity of previous examination, with other precautions inſiſted upon in the Rubric.

Dearly

DEARLY beloved, Foraſmuch as all men are conceived and born in ſin, and that which is born of the fleſh is fleſh, and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghoſt, and received into Chriſt's holy church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ And here all the Congregation ſhall kneel.)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water, to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctify *them* with the Holy Ghoſt; that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third chapter, beginning at the firſt Verſe:

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following:*

BEloved *, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt Chapter of Saint Mark's Goſpel,) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature; He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying,

* This exhortation, after applying the doctrine of regeneration laid down in the Goſpel to Baptiſm, brings other precepts and examples in confirmation of it from ſeveral paſſages of holy ſcripture very aptly connected together and properly inculcating the great neceſſity of faith and repentance in order to baptiſm.

Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting, and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon them the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſuaded of the good-will of our heavenly Father, towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*; that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the Perſons to be baptized, on this wiſe:*

WEll-beloved *, who *are* come hither deſiring to receive holy Baptiſm, *ye* have heard how the congregation hath prayed, that our Lord Jeſus Chriſt would vouchſafe to receive you, and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his holy Word, to grant all thoſe things that we have prayed for: which promiſe he, for his part, will moſt ſurely keep and perform.

Wherefore, after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe Queſtions following;*

Queſtion.

DOST thou, renounce the devil and all his works, the vain pomp and glory of the world, with all

* This exhortation is with great propriety directed to the perſons to be baptized, as well as the examination touching the articles of Chriſtian belief, which are now to be made profeſſion of; the godfathers and godmothers, in this caſe being ſimply witneſſes to the Baptiſmal covenant.

all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this Faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O Blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away

away of ſin; and grant that the *perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt onr Lord. *Amen.*

¶ *Then ſhall the Prieſt take each Perſon to be baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Perſon into the Congregation of Chriſt's flock, and do * ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Perſon's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing * now, dearly beloved brethren, that *theſe perſons are* regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life, according to this beginning.

¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the ſame Holy Spirit, everlaſtingly. *Amen.*

¶ *Then* ‖ *all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons have* promiſed in your preſence, to renounce the devil and all his works,

‖ This and the concluding advice is equally addreſſed to the Godfathers and Godmothers as immediate witneſſes, and to the parties now baptized, being ſuch parts of the other offices, as were ſuitable and properly varied to this occaſion.

* This

to believe in God, and to ſerve him; ye muſt remember, that it is your part and duty to put *them* in mind, what a ſolemn vow, promiſe, and profeſſion *they have* now made before this congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy Word; that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

(¶ And then ſpeaking to the new baptized Perſons, he ſhall proceed, and ſay,)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the *children* of God, and of the light, by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light; remembering always, that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every Perſon, thus baptized, ſhould be confirmed by the Biſhop, ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any Perſons not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm; only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

A CATECHISM §:

That is to ſay, An Inſtruction, to be learned of every Perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHAT is your Name †?

Anſwer N. or *M.*

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm; wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my Name: Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh: Secondly, that I ſhould believe all the Articles of the Chriſtian Faith: And thirdly, that I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the

§ This being a Greek word forthe form of examination uſed in the primitive Church for the inſtruction of ſuch as were yet ignorant of the firſt principles of our religion, the learned and judicious compilers have explained the term in the title, and have ſtudied plainneſs, brevity, and perſpicuity throughout the whole, as much as poſſible. We ſhall not therefore attempt an explanation, of what is confeſſedly as eaſy to be underſtood, as men of able heads and good hearts could make it, but only attend to the matters inſiſted on, and the order in which they are laid down.

† Nothing can be more ſimple than this introduction, and yet ſee what a field of examination is opened by it, in the thorough explanation and enforcement of our baptiſmal covenant; and it is worth notice how great doctors and caſuiſts, could drop an occaſion of bandying about ſcholaſtic terms to point out practical religion only, as it is held forth in the moſt antient ſummary of things to be received as Chriſtian verities, and things commanded or forbidden by the moſt antient divine precepts upon record. If we admire their capacity and learning in other reſpects, here we are ſenſibly affected with their ſolid judgment, unaffected piety, and profound humility.

Father

Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholic Church; the Communion of Saints; the Forgiveneſs of ſins; The reſurrection of the body, And the Life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments: Tell me how many there be?

Anſwer. Ten.

Queſtion. Which be they?

Anſwer.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I.

Thou ſhalt have none other gods but me.

II.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy

thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou ſhalt do no murder.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteal.

IX.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my Neighbour, is to love him as myſelf, and to do to all men, as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother: To honour and obey the King, and all that are put in authority under him: To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors, and maſters: to order myſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying, and ſlandering: To keep my body in temperance, ſoberneſs, and chaſtity: Not to covet nor deſire other men's goods; but to learn and labour truly

truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good Child *, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace; which thou muſt learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canſt ſay the Lord's Prayer.

Anſwer.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people; that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers, ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: and therefore I ſay, Amen; So be it.

Queſtion.

HOW many † Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation; that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament?*

Anſw. I mean an outward and

* Could the wit of man have gone further after thoſe ſuccinct and clear explanations of the two Tables; and yet here is an improvement in which they ſeem to diſclaim any authority for the enforcement of the Commandments, kindly and gently leading the young mind to that ſource of practical religion, conſtant prayer, under a deep ſenſe of GOD's mercy and goodneſs; and that they may effectually point out this duty in all its branches they have recommended the Lord's Prayer in preference to all human compoſitions, though their abilities in drawing up theſe is very conſpicuous. In a word, the explanation of this Prayer annexed is a maſter-piece of its kind, which can never be ſufficiently admired.

† This Explanation of the two Sacraments, Baptiſm and the Lord's Supper, was added at the Review in King James the Firſt's Reign. It was penned by Biſhop Overal, in a Style more ſcholaſtic than the reſt of the Catechiſm; but the whole is brief and ſenſible, ſhewing the ſignificancy of both the ceremonies and the ſpiritual uſes intended to be communicated by them to the faithful.

viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two; the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water; wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their Sureties; which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part, or ſign of the Lord's Supper?

Anſw. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The Body and Blood of Chriſt, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate* § *of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age* ‖, *and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather* †, *or a Godmother, as a Witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in the manner following.*

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§ This Order for frequent Catechiſing in public would be of great uſe; but it is ſhamefully neglected, partly through the indolence of ſome miniſters, but, perhaps, chiefly from the diſcouragement which ſerious and practical religion meets with in this age of luxury and diſſipation, where Sundays are often made days of recreation among the common people, and the rich are not ſo anxious about the ſouls of their poor neighbours, as the making their labour advantageous to improve their fortunes: though a vicious commonality will ſooner or later be a real burthen to the ſtate, without timely reformation.

‖ This Order is plainly intended as preparatory to confirmation; and it is very proper to reflect here on the bleſſing we enjoy in preference to our anceſtors, who a little before the Rubrick was framed, had the Creed, the LORD'S prayer, and Ten Commandments taught them in Latin, which were explained in ſuch a manner, as to keep them in ignorance and dependance on a corrupt and tyrannical Clergy.

† We ſee here care is taken to remind the ſureties of their duty in bringing the children to confirmation; it is ſuppoſed that they have been duly catechiſed for this purpoſe; and now they are required to be preſent as witneſſes that their duty has been duly diſcharged in this particular, as well as to teſtify that the perſons confirm'd now take thoſe promiſes upon themſelves which were inſiſted upon in baptiſm from their ſureties. Hence appears the importance of the engagements ſponſors enter into at Baptiſm, and the neceſſity of performing them, if they pay any regard to an appeal to GOD, made in the moſt ſolemn and public manner, on a moſt weighty and intereſting occaſion; where no leſs than the miſery or happineſs of an immortal ſoul is at ſtake. The following order likewiſe to miniſters, pointing out their duty in this weighty affair, ſhows what a great concern the candidates are now entering upon; a matter to all intents and purpoſes realizing the baptiſmal covenant.

* The

The ORDER of CONFIRMATION,

Or, Laying on of Hands upon thoſe that are Baptized, and come to Years of Diſcretion.

¶ *Upon the Day appointed, all that are to be then Confirmed, being placed, and ſtanding in order before the Biſhop, he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation * may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved; to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves, faithfully to obſerve ſuch things, as they, by their own confeſſion, have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here † in the preſence of God, and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUR help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord;

Anſw. Henceforth, world without end.

Biſhop. Lord, hear our prayers;

Anſw. And let our cry come unto thee.

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* The name which is given to this office is very ſignificant in our language, and its end is here ſenſibly pointed out to the congregation in general, and the perſons to be confirmed in particular.

† This being the very requiſition of all thoſe to be confirmed to renew the baptiſmal covenant, it is put into the mouth of the Biſhop as of greater weight; and the anſwer which all are directed to return, ſuppoſes that due care has been taken, both by the ſureties and miniſters, that every one preſented on this occaſion has been particularly examined and carefully informed what a ſolemn profeſſion they are to make. The verſicles and reſponſes following are proper to excite the ſpirit of devotion and thankſgiving neceſſary to this occaſion.

Bishop. Let us pray.

ALmighty and everliving God §, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs: and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay* ‖ *his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy Child [*or this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until *he* come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you:
Anſw. And with thy ſpirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom, after the example of thy holy Apoſtles, we have now laid our hands; to certify them, (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who

§ This Prayer is an earneſt ſupplication for theſe moſt excellent gifts of the ſpirit, which our Saviour promiſed to his true followers, that the perſons now to be confirmed may be endued with power, ſtrength, underſtanding, fortitude, and experimental knowledge, of ſuch things as may render their profeſſion effectual to the ſalvation of themſelves and the edification of others.

‖ This ceremony is retained after the example of the Apoſtles, and continues during the ſhort recommendatory prayer which follows, it being conſidered as the very act of confirmation. The verſicle, reſponſe, and LORD's Prayer following, are a grave and proper tranſition from the Prayer of Confirmation, which is particular, and frequently interrupted, to the general prayers, in which all join to ſupplicate thoſe bleſſings which are annexed to this Apoſtolical uſage. The whole ends with a Collect ſuited to the occaſion and the benediction, both taken from the communion office.

with thee and the Holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

The Form of Solemnization of Matrimony *.

¶ *Firſt the Banns § of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holydays, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed Manner,*

I Publiſh the Banns of Marriage between *M.* of --- and *N.* of --- If any of you know cauſe, or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt, [*ſecond*, or *third*] time of aſking.

¶ *And if the Perſons that are to be married dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked from the Curate of the other Pariſh.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Perſons to be married ſhall come into the body of the Church with their Friends and Neighbours: and there ſtanding together, the Man on the right-hand, and the Woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God §, and in the face of this Con-

* Though Matrimony is not allowed as a chriſtian Sacrament among us, it is conſidered as a moſt ſolemn religious act, not lightly to be paſſed over, as it has a near reſemblance to the myſtical union between CHRIST and his Church. It is alſo conſidered in the Rubricks as a civil right, which can be with-held from none merely on worldly conſiderations, if the parties preſent themſelves to the miniſter, having fulfilled the legal conditions, without juſt impediment alledged.

§ Antiently the man and the woman were betrothed under a kind of conditional ſanction called the Banns, or vows of the parties. Now their names are ſimply given in without any formality, but the old term has been continued. It is plain, from no mention here of a Licence, or Faculty, as it is called, to avoid the publication of Banns, that this old Popiſh uſage has been revived for the lucre of money, contrary to the intention of the Rubric. 'Tis proper alſo to remark, that the act of Parliament concerning marriages has made ſome alterations as to the public notice now given by Banns, on Sundays only, after the ſecond leſſon, together with the ſubſcribing of names in the regiſter, conſent of parents and guardians, proper reſidence of the parties, &c. all which render the form of proceeding more intricate, and call for an alteration of the Rubrics if the new methods are to be continued.

§ This is a grave, decent and ſuitable addreſs to the congregation, ſetting forth the original deſign and inſti-

tution

gregation, to join together this Man and this Woman in holy Matrimony; which is an honourable eſtate, inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God; duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication; that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſt's body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity:

Into which holy eſtate theſe two perſons preſent come now to be joined. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo, ſpeaking unto the Perſons that ſhall be married, he ſhall ſay,*

I Require and charge * you both, (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

tution of marriage, it's honourable eſtimation among ſerious and ſenſible people, and the countenance which this holy ordinance received from the practiſe of Chriſt and his Apoſtles. Then the parties are taught to conſider their engagements as both religious and honourable, uſeful and advantageous to ſociety, and fulfilling the end for which they were created; ſo that any diffidence of God's bleſſing on the marriage bed is removed, any levity of carriage expoſed, and the ridicule caſt upon this moſt excellent inſtitution is repelled, with ſound inſtruction, primitive piety, and ſolid argument.

* This is a neceſſary caution to the Couple before marriage; for as there may be many conſtitutional defects, known only to the parties, and diſagreeing tempers, which would render the ſtate of marriage uncomfortable; beſides the legal diſqualifications, either from nearneſs of kin, previous engagements with others, want of conſent, whether of parents or guardians, &c. nothing can be more proper than this ſolemn appeal to the conſciences of thoſe to be married.

† The

¶ *At which day of Marriage, if any man do alledge and declare any Impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm: and will be bound, and ſufficient Sureties with him, to the Parties; or elſe put in a Caution (to the full value of ſuch charges as the Perſons to be married do thereby ſuſtain) to prove his allegation; then the Solemnization muſt be deferred, until ſuch time as the truth be tried.*

¶ *If no Impediment be alledged, then ſhall the Curate ſay unto the Man,*

M. WILT thou † have this woman to thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in ſickneſs and in health; and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,* I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WILT thou have this man to thy wedded huſband, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer,* I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give their troth to each other in this manner:*

¶ *The Miniſter receiving the Woman at her Father's or Friend's hands, ſhall cauſe the man with his right-hand to take the Woman by her right-hand, and to ſay after him as followeth:*

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands; and the Woman with her right-hand taking the Man by his right-hand, ſhall likewiſe ſay after the Miniſter,*

I *N.* take thee *M.* to my wedded huſband, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands; and the Man ſhall give unto the Woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods

† The forms of betrothing and actual marriage of the parties are ſhort, but ſignificant; plainly and pertinently inſiſting upon the mutual duties of huſband and wife: And the ceremony of joining hands, delivering a ring, placing it on ſuch a finger, with the other circumſtances of eſpouſal, are of uſe to point out the nature of marriage, the union of mind, and conſtancy of affection, which it ought to produce between two perſons with one common intereſt, giving a ſolemnity to the whole ceremony, and highly conducive to fix every thing in their memories. The Prayer following in behalf of the married couple, and ſolemn publication of eſpouſals, with the bleſſing annexed, are all excellently adapted to the occaſion, and properly introduced.

I thee endow, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this Bleſſing.*

GOD the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you; and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter, or Clerks going to the Lord's Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. PSALM 128.

BLeſſed * are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall

* That the mirth uſually attending Nuptials might not break out into riot and diſſipation, this or the following Pſalm is read or ſung, to preſerve a tincture of that ſerioufneſs, which ought to accompany this change of a ſingle life for that of a married one.

ſo bleſs thee : that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy children's children : and peace upon Iſrael.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. PSALM 67.

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praiſe thee, O God : yea, let all the people praiſe thee.

O let the nations rejoice and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God : let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us : and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *The Pſalm ended, and the Man and the Woman kneeling before the Lord's Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.
Anſ. Chriſt, have mercy upon us.
Min. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant and thy handmaid;

Anſwer. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place;

Anſwer. And evermore defend them.

Miniſter. Be unto them a tower of ſtrength,

Anſwer. From the face of their enemy.

Min. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Mini-

Miniſter.

O GOD * of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts; that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted where the Woman is paſt child-bearing.*

O Merciful † Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee, aſſiſt with thy bleſſing theſe two perſons; that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint, that out of man, created after thine own image and ſimilitude, woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word, as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh; and alſo that this woman may be loving and amiable, faithful and obedient to her huſband; and in all quietneſs, ſobriety, and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting king-

* The Verſicles, Reſponſes, and LORD's Prayer, are introduced as uſual, preparatory to this Prayer; where a bleſſing is requeſted from Almighty GOD on behalf of the new married couple, in conſideration of the good will ſhewn to the Patriarchs, who had adorn'd the Marriage State by living together in conjugal love.

† As the end of marriage is the propagation of children, this Prayer is properly introduced; but ordered to be omitted if the woman is not likely to have children, as it would be a preſumption to pray for that which in the ordinary courſe of things cannot be reaſonably expected; but the two following Prayers are applicable to Matrimony in all ſtates, and therefore conſtantly repeated.

* This

dom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in marriage; Pour upon you the riches of his grace, ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love, unto your lives end. *Amen.*

¶ *After which, if there be no Sermon, declaring the duties of Man and Wife, the Miniſter ſhall read as followeth.*

ALL ye that are married *, or that intend to take the holy eſtate of matrimony upon you, hear what the Holy Scripture doth ſay, as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul, in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men: Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives as their own bodies; he that loveth his wife, loveth himſelf: for no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: for we are the members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife; and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf. *Epheſ.* 5. 25.

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married: Huſbands, love your wives, and be not bitter againſt them. *Coloſſ.* 3. 19.

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married: Ye huſbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of

* This ſound exhortation, collected from Texts of Holy Scripture, is very proper for aſcertaining the mutual duties of Man and Wife, and repeated at the LORD's Table, to give it more ſolemnity, conſequently it ſhould be duly and ſeriouſly attended to; perhaps nothing could better promote the good harmony neceſſary to render the married ſtate happy, than the parties getting by heart thoſe Texts which point out their reſpective duties, and frequently pondering them in their hearts as the rule of their conduct.

* This

life; that your prayers be not hindered. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in Holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Coloss.* 3. 18.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. *Pet.* 3. 1.

¶ *It is convenient, that the new-married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The Order for the Viſitation of the Sick.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſon's houſe, ſhall ſay,*

PEACE * be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick man's preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers: Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood; and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, ſave † thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Min. Send *him* help from thy holy place;

Anſw. And evermore mightily defend *him.*

Min. Let the enemy have no advantage of *him*;

Anſw. Nor the wicked approach to hurt *him.*

Min. Be unto *him*, O Lord, a ſtrong tower;

Anſ. From the face of *his* enemy.

Min. O Lord, hear our prayer;

Anſ. And let our cry come unto thee.

Miniſter.

O Lord, look ‡ down from heaven, behold, viſit, and relieve this thy ſervant: Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, § Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with

* This is the Salutation uſed by the Apoſtles, which Chriſt directed to uſher in their preaching, when they were firſt ſent to publiſh the Goſpel; and the firſt ſupplications out of the Litany, are added, with their Reſponſes, together with the common Verſicles, ſet before the Lord's Prayer, which as uſual introduces the Prayers of this office.

† Theſe verſicles are very applicable to the caſe of a ſick-bed; the words *him*, are printed in another character, that the Miniſter may adapt them to either ſex.

‡ Now follow Prayers and Supplications, more immediately adapted to the ſick perſons caſe, whether we conſider the pains of ſickneſs, the fears of want, the apprehenſion of death, or future puniſhment.

§ The ſecond Prayer points out what ſpiritual uſes may be made of bodily pain and infirmity, at the ſame time that it is a fervent petition for them in behalf of the afflicted perſon.

‖ Here

ſickneſs: Sanctify, we beſeech thee, this thy fatherly correction to *him*; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance: That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe, give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this form, or other like.*

DEarly beloved ‡, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you, to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy, for his dear Son Jeſus Chriſt's ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will; it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the Perſon viſited be very ſick, then the Curate may end his Exhortation in this place, or elſe proceed.*

TAKE therefore * in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith, in the twelfth chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had

‡ Here follows a grave and ſuitable Exhortation to the ſick perſon, inſiſting on the neceſſity of aſcribing the preſent affliction to Almighty GOD; as there is not a more certain truth than this, that all things are directed by his providence and goodneſs. Thus care is taken principally to ground the ſoul in a firſt perſwaſion, that all is for the beſt; when the ſucceeding arguments, which excite to patience and reſignation to the will of GOD, are well deduced and highly concluſive.

* It was well conſidered by the compoſers of this Office, to divide the Exhortation here, for the reaſon given above; but as ſickneſs throws the mind into a devout frame, when acute pains do not interrupt the perſon's attention, the heads briefly touched on before, are further enlarged upon; inſiſting, above all things, on the example of Chriſt's ſufferings in obedience to his heavenly father, and the benefits thereby accruing to thoſe who are truly penitent; which leads the miniſter to examine the ſick perſon firſt, with regard to religious principles, and afterwards as to his paſt life.

fathers

fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not being accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the

the fleſh; and everlaſting life after death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine* * *whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all perſons that have offended him; and if he hath offended any other, to aſk them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal eſtates, whilſt they are in health.*

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begins his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhall not omit earneſtly to move ſuch ſick perſons as are of ability to be liberal to the Poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his ſins, if he feel his Conſcience troubled with any weighty matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort:*

OUR Lord Jeſus † Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent, and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

O Moſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou rememberedſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him*, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*: And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, thro' the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

* The above examination, touching matters of faith and doctrine, is very judiciouſly reſtrained to the Apoſtle's Creed; but the other enquiry is left to the miniſter's diſcretion, according as circumſtances ſhall offer themſelves; for which purpoſe the Rubrick gives general and ſenſible directions.

† The particular confeſſion of ſins, and ſatisfaction of parties offended, with donation to the poor, according to the patient's ability require an immediate application of religious comfort and conſolation; wherefore, this authoritative pardon of ſins, in the name of *Our Lord Jeſus Chriſt*, is pronounced by the miniſter, which no doubt is effectual in proportion to the ſincerity of the ſick perſon's repentance. In other reſpects, it can be ſuppoſed to have no virtual efficacy, as the prayer following ſtill proceeds upon the ſuppoſition, that pardon and peace of conſcience, are to be expected from GOD only, upon our humble petitions at the throne of Grace.-------In this view, without doubt, the 71ſt. Pſalm is annexed, and the recommendatory aſpirations at the cloſe of it, with the bleſſings, which conclude this ſervice.

¶ *Then ſhall the Miniſter ſay this Pſalm.*

PSAL. 71. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt; let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me; for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee!

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this;*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us; Save us, and help us, we humbly beſeech thee, O Lord.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him; to whom all things in heaven, in earth, and under the earth do bow and obey; be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee: The Lord bleſs thee, and keep thee; The Lord make his face to ſhine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father *, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child, now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity: Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick perſon, when there appeareth but ſmall hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace, and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus; that *his* ſins

* Theſe occaſional Prayers ſpeak for themſelves, and furniſh petitions for ſuch particular caſes as could not be introduced in the general office, as in the Prayer for a ſick Child; here there are ſuch common petitions as are proper to that ſtate of innocence and the expectations of parents from their offspring. In that for a perſon dangerouſly ill, there is a proportionable reſignation expreſſed in our prayers to the divine will, and a recommendatory ſupplication for pardon in their behalf, as they had contracted unavoidable ſins in the courſe of their lives.

may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a long continuance amongſt us: Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near; ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace, and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer* * *for a ſick Perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb, that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is; and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, thro' the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Prayer* † *for perſons troubled in mind, or in conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts; We beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that we, through patience and comfort of thy Holy Scriptures, might have hope; give *him* a right underſtanding of *himſelf*, and of thy

* This is an awful and ſolemn declaration of our hope in the mercies of GOD, through CHRIST, upon any one's departure; with ſuitable reflections on the brevity of life, and the uſe to be made on frequent ſpectacles of mortality while we are in health and ſtrength.

† Perſons who are accuſtomed to a round of mirth and jollity may think this Prayer unneceſſary; but whoever has experienced the horrors of melancholy, or the ſtings of a guilty conſcience, will be of another opinion.

threats

threats and promiſes; that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken, may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The COMMUNION of the SICK *.

¶ *Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be three, or two at the leaſt;) and having a convenient place in the ſick man's houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter; he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here following.*

* Though this Office is allowed for the ſpiritual comfort of the ſick, yet it is rather for the ſake of ſuch as are unable to attend at the public adminiſtration of the Lord's Supper, by reaſon of their infirmity, than to be proſtituted to thoſe, who in the time of their health neglected the frequent exhortations to celebrate this holy ordinance, as their ſincerity may be doubted, or their receiving aſcribed to the fear of death. As to the office, there is no alteration but what is ſeen in the Collect, Epiſtle and Goſpel, the reſt being taken from the Communion Service, as directed in the Rubric.

The Collect.

ALmighty everliving God, Maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, if it be thy gracious will; and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle, Hebr. 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John 5. 24.

VErily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly repent, *&c.*]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a Man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſt's Body and Blood; the Curate ſhall inſtruct him, That if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the croſs for him, and ſhed his Blood for his redemption; earneſtly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick perſon is viſited, and receiveth the Holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt, *&c.*] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection; upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

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The ORDER § for the Burial of the Dead.

¶ *Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſt and Clerks meeting the Corps at the entrance of the church-yard, and going before it, either into the church, or towards the grave, ſhall ſay or ſing,*

I Am the reſurrection and the life, ſaith the Lord †: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. S. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 1 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, ſhall be read one or both of the Pſalms following.*

Dixi, Cuſtodiam. PSALM 39 ‡.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine

§ This Order is retained in compliance with the old Popiſh uſage, which may be too rigidly inſiſted upon; though it is certain, that ſuicide and wilful contempt of eccleſiaſtical diſcipline, are crimes of ſuch a nature, that we cannot expreſs that lively hope of their happy reſurrection, as this Service warrants in the caſes not excepted by the Rubric.

† The Miniſter here, in the character of CHRIST, declares the certainty of our reſurrection, in his own words to Mary on the death of Lazarus, and the ſenſible obſervation of Job on the common lot of mortality, with his firm belief of the reſurrection, are added as moſt proper to the mournful occaſion.

‡ Theſe two Pſalms are ſtriking and juſt deſcriptions of the miſeries incident to mortality, at the ſame time that they exhibit lively hopes in the mercy and goodneſs of Almighty GOD, both with regard to the living and the ſpirits of the departed.

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age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner, as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

PSALM 90. *Domine, refugium.*

LORD, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice, and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

1 Cor. 15. 20.

NOW is Chriſt * riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power: For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: for he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted, which did put all things under him. And when all things ſhall be ſubdued unto him,

* This Leſſon is a continued diſcourſe, wherein St. Paul, by a variety of arguments eſtabliſhes the truth of the reſurrection upon ſolid principles. He grounds this upon the certainty of Chriſt's reſurrection, who in this reſpect aboliſhed the curſe, whereby Adam was ſubjected to death with all his offſpring. Having thus aſſerted and made good his principle, he proceeds to deſcribe the order of the reſurrection and the end of the world, where Chriſt is repreſented as triumphing over all oppoſition, and then reſigning his power up to God, that time may be ſwallowed up of eternity as at the commencement of things. He conſiders every means of grace, and likewiſe the real practice of Chriſtianity as inſignificant, without this view of the world to come; and, becauſe the Corinthian converts had advanced ſomething in their common diſcourſe unworthy their profeſſion, St. Paul quotes a Verſe from a Greek Poet, importing, that levity in diſcourſe will produce bad morals. Afterwards he repells the brutal cavils urged againſt the reſurrection; where he moſt learnedly philoſophizes upon the nature of that body which ſhould be raiſed, the ſubject leading him inſenſibly to a ſublime deſcription of the awful ſolemnity at the day of judgment, on the ſounding of the laſt trumpet; he then conſiders the ſouls of the faithful as putting on immortality, and breaks out into a ſong of triumph on the occaſion; concluding with a practical exhortation to faith and charity, in conſideration of the reward of a bleſſed immortality, laid up for all thoſe who continue faithful in the courſe of their duty.

then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? and why ſtand we in jeopardy every hour? I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt, is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain: But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: It is ſown in corruption, it is raiſed in incorruption: It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power: It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: The ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)

changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing:*

MAN that is born * of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins are juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſhut not thy merciful ears to our prayers; but ſpare us, Lord, moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the Body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God, of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt; who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid, or ſung,*

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die

* The juſt reflections of Job on human weakneſs and mortality agrees perfectly with the melancholy object before our eyes; and the vehement aſpirations for deliverance out of this aſſemblage of ſins and miſeries, which could only be finiſhed by the diſſolution of the body, is highly awakening: The ſame may be affirmed of the Prayers which follow; all conceived in a ſtyle the moſt religious and affecting.

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in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee, that it may pleaſe thee, of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, thro' Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth, and believeth in him, ſhall not die eternally; who alſo hath taught us, by his holy Apoſtle Saint Paul, not to be ſorry, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing, which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

THE

Thankſgiving of Women after Child-birth,

Commonly called,

*The Churching * of Women.*

¶ *The Woman, at the uſual time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth; you ſhall therefore give hearty thanks unto God, and ſay,

¶ *Then ſhall the Prieſt ſay,*

PSAL. 116. *Dilexi, quoniam.*

I AM well pleaſed: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the

* This title, and the Rubrics, explain what uſe is to be made of this office; but the reaſons urged in its behalf would be rather Jewiſh than Chriſtian, otherwiſe it is a proper acknowledgment of the divine mercy, vouchſafed to lying-in women, at the time of their extremity.

preſence of all his people : in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or*, PSAL. 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs : for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb : are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant : even ſo are the young children.

Happy is the man that hath his quiver full of them : they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Min. Be thou to her a ſtrong tower;

Anſw. From the face of her enemy.

Min. Lord, hear our prayer;

Anſ. And let our cry come unto thee.

Miniſter. Let us pray.

O Almighty God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe, through thy help, may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COMMINATION,

Or Denouncing § of GOD's Anger and Judgements againſt Sinners, with certain Prayers to be uſed on the firſt Day of Lent, and at other times as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall, in the Reading-Pew, or Pulpit, ſay,*

BRETHREN, ‡ in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed,) it is thought good, that at this time, in the preſence of you all, ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every Sentence, *Amen:* To the intent, that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance; and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* 27. 15.

¶ *And the People ſhall anſwer and ſay,* Amen.

Miniſter. Curſed is he that curſeth his father and mother. *ver.* 16.

Anſwer. Amen.

§ This office is very much miſunderſtood; for nothing can be more ſtupid, than to imagine it was intended to curſe our neighbours, according to the vulgar prejudice; and whoever can ſeriouſly urge ſuch a low ſuppoſition, only convinces ſober people, that he has taken it up without any examination of either the end propoſed by this part of the ſervice, or the ſenſible obſervations with which it is introduced.

‡ This grave exhortation refers to the uſage of antiquity, when penance was duly inflicted upon obſtinate offenders, which is conſidered as a very wholeſome diſcipline, as founded on the neceſſity of repentance and reparation of the ſcandals brought upon the community, while it was exerciſed in the true ſpirit of charity; reſpecting the ſalvation of the offender rather than the wanton exerciſe of Church cenſures. The Miniſter then proceeds to lay down a reaſon why this office is introduced on Aſh-wedneſday, to make up the deficiency of that antient uſage; particularly inſiſting on the intention of repeating thoſe paſſages of ſcripture, with the aſſent of the congregation required, that every one being convinced in their own conſciences, may be moved to repent of their own ſins, without the leaſt encouragement to cenſure others raſhly, much leſs to apply any of the curſes directly to their neighbour, as it is ignorantly ſuppoſed.

Min.

Min. Curſed is he that removeth his neighbour's land-mark. *ver.* 17.

Anſwer. Amen.

Min. Curſed is he that maketh the blind to go out of his way. *v.* 18.

Anſwer. Amen.

Min. Curſed is he that perverteth the judgement of the ſtranger, the fatherleſs, and widow. *v.* 19.

Anſwer. Amen.

Miniſter. Curſed is he that ſmiteth his neighbour ſecretly. *v.* 24.

Anſwer. Amen.

Min. Curſed is he that lieth with his neighbour's wife. *Lev.* 20. 10.

Anſwer. Amen.

Min. Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſwer. Amen.

Min. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſwer. Amen.

Min. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. *Matth.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſwer. Amen.

Miniſter.

NOW ſeeing * that all they are accurſed, as the prophet David beareth witneſs, who do err and go aſtray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees; ſo that every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe; then ſhall ſudden deſtruction come upon them, as ſor-

* The application follows here, which with great gravity, earneſtneſs, and variety of ſolid arguments, inſiſts upon the judgments of GOD hanging over impenitent ſinners; hence inferring the neceſſity of timely repentance, which is urged with a number of quotations from holy ſcripture, ſo admirably connected, as to form a regular diſcourſe, the moſt awakening poſſible; inſomuch, that nothing can be a greater proof of a hardened diſpoſition, than an inſenſibility of GOD's great and terrible judgments here declared by his miniſters.

row cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and long-ſuffering of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord; but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgement, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed, into the fire everlaſting, which is prepared for the devil and his angels! Therefore, brethern, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow; and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction: Caſt away from you all your ungodlineſs that ye have done; make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael? ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God: Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance: If we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glo-

ry, and ſerving him duly in our vocation with thankſgiving: This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us his gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: Unto which may he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling, in the place where they are accuſtomed to ſay the Litany, ſhall ſay this Pſalm.*

Miſerere mei, Deus. PSALM 51 *.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious un-

* This Pſalm follows by way of general confeſſion; therefore, both miniſters and people are directed to kneel, contrary to the cuſtom in repeating the Pſalms.

† After

to Sion : build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations : then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervants;

Anſwer. That put their truſt in thee.

Miniſter. Send unto them help from above;

Anſwer. And evermore mightily defend them.

Miniſter. Help us, O God our Saviour;

Anſw. And for the glory of thy Name deliver us; be merciful to us ſinners for thy Name's ſake.

Miniſter. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

O LORD, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God † and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy

† After the LORD's Prayer, Verſicles, Reſponſes, and a Collect, ſuited to the day, the miniſter prays for the pardon of ſins, introducing the general ſupplication and bleſſing, which are capable to ſoften the moſt obdurate with the proſpect of GOD's ſtrict juſtice, and comfort the moſt deſponding with a due ſenſe of his mercy, long-ſuffering, and great goodneſs.

people,

people, whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay this that followeth, after the Miniſter.*

TURN thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity: Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them; and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*



KING DAVID.

Bottomley Sculpt.

THE
PSALTER,
OR
PSALMS OF DAVID,

Pointed as they are to be ſung or ſaid in Churches.

THE FIRST DAY.

Morning Prayer.

* PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful;

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look, whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

* David in this Pſalm repreſents the happineſs of good and the miſery of bad men; that the good man avoids the company and bad practices of the wicked, and makes it his chief pleaſure to meditate upon GOD's laws; that GOD knows, bleſſes, and proſpers the righteous; and that the wicked will be ſeverely puniſhed, and ſooner or later be very miſerable.

† PSAL. 2. *Quare fremuerunt?*

WHY do the heathen ſo ſuriouſly rage together : and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together : againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn : the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath : and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me : Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance : and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron : and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled, (yea, but a little;) bleſſed are all they that put their truſt in him.

* PSAL. 3. *Domine, quid multiplicati?*

LORD, how are they increaſed that trouble me : many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

† David expreſſeth his conviction, that the deſigns of his enemies ſhould be diſappointed, and that GOD would eſtabliſh his kingdom; he therefore exhorts them to ſubmit to GOD's will and to ſerve him; hence is evident the folly of not ſubmitting to GOD's providential appointments, whatever they are. This Pſalm may be conſidered as predicting the eſtabliſhment and perpetuity of CHRIST's kingdom, notwithſtanding the oppoſition it ſhould meet with from the powers of this world. Let us who have the happineſs of being ſubjects of this kingdom of righteouſneſs pay a chearful obedience to its moſt excellent laws; let us be careful not to offend our glorious and gracious lawgiver, whereby we may both avoid his diſpleaſure and ſecure his favour and protection.

* This is David's Prayer when his ſon Abſalom rebelled againſt him. He complains of the great number of his enemies; implores GOD's aſſiſtance and ſhows an entire truſt in his protection. Hence we may learn, that though a good man may be reduced to great extremities, whatever may be his condition, he will not repine at providence; for his truſt in GOD takes away all fears of men, ſo that he lies down with ſatisfaction, always depending on GOD's aſſiſtance even in the greateſt dangers.

5 I laid me down and ſlept, and roſe up again : for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people : that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God : for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy bleſſing is upon thy people.

‡ PSAL. 4. *Cum invocarem.*

HEAR me when I call, O God of my righteouſneſs : thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour : and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not : commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs : and put your truſt in the Lord.

6 There be many that ſay : Who will ſhew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart : ſince the time that their corn, and wine, and oil increaſed.

9 I will lay me down in peace, and take my reſt : for it is thou, Lord, only, that makeſt me dwell in ſafety.

† PSAL. 5. *Verba mea auribus.*

PONder my words, O Lord : conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs : neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight : for thou hateſt all them that work vanity.

‡ In this Pſalm David implores GOD's aſſiſtance againſt his enemies, and exhorts them to ſubmit to GOD's providence, in which he declares his full truſt and perfect aſſurance of his favour, in oppoſition to the happineſs of worldly men amidſt all their affluence. Hence we may learn, that the enterprizes of wicked men cannot deprive the righteous of their religious comforts, becauſe their hopes are placed on GOD only, and not on periſhing things.

† The Pſalmiſt being here perſecuted, prays for the divine aſſiſtance, profeſſing a lively hope, that he ſhould be delivered from the malice of his enemies, and once more have an opportunity of joining in public worſhip; in expectation of which, he prays to eſcape both the ſecret and open malice of his perſecutors; ſo that he and all good men ſhould have reaſon to rejoice in the ſalvation of GOD, and evermore truſt in his divine protection.

6 Thou ſhalt deſtroy them that ſpeak leaſing : the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy : and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies : make thy way plain before my face.

9 For there is no faithfulneſs in his mouth : their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre : they flatter with their tongue.

11 Deſtroy thou them, O God; let them periſh through their own imaginations : caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee, rejoice : they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous : and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Evening Prayer.

† PSAL. 6. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation : neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled : but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul : O ſave me for thy mercies ſake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night waſh I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed : they ſhall be turned back, and put to ſhame ſuddenly.

† This is the firſt of thoſe which are called the Penitential Pſalms, and it affords us two inſtructions: The firſt is to pray with David for deliverance not only from temporal evils, but chiefly for the pardon of our ſins and their terrible conſequences: We alſo learn to have recourſe to GOD only in time of our diſtreſs, and with an humble confidence rely on his pardoning mercy, not doubting either his goodneſs or ability to comfort and reſtore us to a regular courſe of duty and the happineſs of a good conſcience, in proportion to the ſincerity of our repentance.

* PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my truſt : ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any ſuch thing : or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : (yea, I have delivered him that without any cauſe is mine enemy;)

5 Then let mine enemy perſecute my ſoul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thyſelf, becauſe of the indignation of mine enemies : ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee : for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord : according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end : but guide thou the juſt.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preſerveth them that are true of heart.

12 God is a righteous Judge, ſtrong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his ſword : he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death : he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief : he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit : and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head : and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs : and I will praiſe the Name of the Lord moſt High.

* This is David's prayer againſt the malice of Cuſh the Benjamite; wherein he profeſſes his full truſt in GOD and the integrity of his conduct, with regard to the charge brought againſt him, referring his quarrel to GOD's righteous deciſion; from which we may learn, that good men are liable to be charged with crimes of which they are innocent; that the conſciouſneſs of their intergrity is a great comfort to them, and a reaſonable foundation to expect the divine aſſiſtance.

* PSAL. 8. *Domine, Dominus noſter.*

O Lord our Governor, how excellent is thy Name in all the world : thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies : that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers : the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him : and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels : to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands : and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen : yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea : and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor : how excellent is thy Name in all the world!

* We cannot attentively conſider the works of creation without breaking out into the ſame holy raptures with the Pſalmiſt, in admiration of GOD's power and goodneſs, who has made man in his own image, and the inferior creatures for a farther manifeſtation of his infinite wiſdom, as well as the ſervice of mankind.

Morning Prayer.

‡ PSAL. 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back : they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe : thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly : thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end : even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever : he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs : and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed : even a refuge in due time of trouble.

‡ This is a Song of Praiſe and Thankſgiving, in which David magnifies the Lord for delivering him out of the hands of his enemies; where his piety, joy, and gratitude are remarkable; and ſhould ſtir us up to like thankfulneſs for the ſpiritual or temporal mercies which we are conſtantly made partakers of, in the courſe of GOD's divine providence.

† The

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me up from the gates of death;

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net, which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

† PSAL. 10. *Ut quid, Domine?*

WHY ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own heart's deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

† The violence, cruelty, and artifices, which wicked men practiſe againſt the good, are here affectingly deſcribed; after which the Pſalmiſt beſeeches GOD to be the protector of the righteous, profeſſing a lively hope that his prayer will be heard.

* This

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down, and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto;

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

* PSAL. 11. *In Domino confido.*

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

* This Pſalm furniſhes us with an example of confidence in the power and goodneſs of Almighty GOD, during the time of David's extremity; which ſhould operate more effectually in us, as the grounds of Chriſtian confidence are more excellent than any which the law of Moſes could furniſh.

Evening Prayer.

* PSAL. 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; Who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

† PSAL. 13. *Uſque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

* This is a Prayer in which David complains of the few good men left in his time; and we learn from it, to caſt our confidence upon GOD, in proportion as we find his obſervation verified in our own time; truſting, moreover, to the promiſes of retribution, whether to puniſh evil, or reward good men, as they are here ſet forth by the Pſalmiſt.

† This Pſalm is very proper for perſons in affliction, and eſpecially thoſe who labour under a deep ſenſe of their ſins; ſuch perſons ſhould not deſpair, but ſet David's example before them, who in proportion to his ſins has left us ſo many teſtimonies of his repentance and truſt in GOD's mercy, that none ought to diſtruſt it, while he is thoroughly humbled with a ſenſe of his faults, and fully purpoſed to amend them for the future.

‡ PSAL. 14. *Dixit inſipiens.*

THE fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open ſepulchre; with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoice, and Iſrael ſhall be glad.

Morning Prayer.

§ PSAL. 15. *Domine, quis habitabit?*

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf,

‡ The Pſalmiſt firſt conſiders and deſcribes the general depravity of the men of his age, and then threatens the wicked with GOD's ſevere judgement, promiſing the righteous a happy deliverance; from whence we may learn, that it is no new thing to ſee impious wretches glorying in their crimes, while the few who are conſcientious are diſcountenanced; but, that in the worſt of times, there are a few excepted, who preſerve their integrity, and are therefore under GOD's more immediate protection.

§ Here is a never-failing teſt, whereby to diſcover good men of every communion from hypocrites; where future happineſs is declared as a conſequence only on uprightneſs of behaviour, whether in word or deed; ſo that thoſe only can expect a bleſſed eternity who avoid ſlander, injuſtice, and oppreſſion; who love good men, and religiouſly perform all their promiſes. *Whoſo doeth theſe things ſhall never fall;* a concluſion worthy to be written in letters of gold.

† This

but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon uſury : nor taken reward againſt the innocent.

7 Whoſo doeth theſe things : ſhall never fall.

† PSAL. 16. *Conſerva me, Domine.*

PReſerve me, O God, for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord : Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth : and upon ſuch as excel in virtue.

4 But they that run after another god : ſhall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup : thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me : for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell : neither ſhalt thou ſuffer thy Holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy : and at thy right hand there is pleaſure for evermore.

* PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, conſider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence : and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou

† This is a devout prayer in which David commends himſelf to GOD, declaring his love to him, and abhorrence of idolatry, profeſſing a rapturous ſenſe of the divine favour, inſomuch that he ſeems to triumph over the fears of death. The latter part is prophetical, ſetting forth the reſurrection of Chriſt, as may be ſeen by St. Peter's quotation of it in Acts ii.

* The perſecutions which David underwent from the tyranny of Saul, made him frequently apply to Almighty GOD for his immediate protection; and the confidence he repoſes in it ſhews us the advantage of being trained in the ſchool of affliction; as this ſeaſons the mind with religious principles, and ſuch a true knowledge of the vanity of this life and the importance of GOD's favour, that nothing can ſhake the confidence of a good man, thus purified in the furnace of perſecution.

haſt tried me, and ſhalt find no wickedneſs in me : for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips : I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths : that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee : from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye : hide me under the ſhadow of thy wings,

9 From the ungodly that trouble me : mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat : and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down : deliver my ſoul from the ungodly, which is a ſword of thine;

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world : which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire : and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs : and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Evening Prayer.

‡ PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my ſtrength ; the Lord is my ſtony rock, and my defence : my Saviour, my God, and my might, in whom I will truſt; my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which

‡ David being delivered from his enemies, and in the peaceable poſſeſſion of his kingdom, praiſes GOD by this ſong; where the great dangers he had been in are deſcribed, while he celebrates the power, juſtice, and goodneſs of GOD, which had been exerted on his behalf. Hence we may learn, that praiſe and thankſgiving are a duty we owe for mercies received; and the particular enumeration which David makes of the ſtraights to which he had been reduced, with the marvellous power which GOD had diſplayed in releaſing him from them, ſhews, that whatever extremities we are reduced to we ought never to deſpair of the divine aſſiſtance.

† What

is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me; and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord † ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me;

21 Becauſe I have kept the ways

† What is here ſaid cannot ſignify that David thought himſelf innocent before GOD, but means that the righteouſneſs of his cauſe had been maintained againſt his perſecutors becauſe he had been ſincere in his repentance; whence we may ſafely conclude, that GOD is no reſpecter of perſons but renders to every one according to his deeds.

of the Lord : and have not forſaken my God, as the wicked doeth.

22 For I have an eye unto all his laws : and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him ; and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing : and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy : and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean : and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity : and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle : the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men : and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord : or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and ſetteth me up on high.

34 He teacheth mine hands to fight : and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation : thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go : that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand : but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle : thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me : and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them : yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind : I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people : and

thou

thou ſhalt make me the head of the heathen.

44 A people whom I have not known : ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me : but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper : and praiſed be the God of my ſalvation ;

48 Even the God that ſeeth that I be avenged : and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries : thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles : and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his king : and ſheweth loving-kindneſs unto David his Anointed, and unto his ſeed for evermore.

Morning Prayer.

† PSAL. 19. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament ſheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither ſpeech, nor language : but their voices are heard among them.

4 Their ſound is gone out into all lands : and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul : the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are

† This Pſalm conſiſts of two parts; where, firſt, the glory of GOD is celebrated, from a conſideration of the heavenly bodies and their orderly motions. In the ſecond part, the Pſalmiſt ſets forth the excellency of GOD's commandments, praying for the pardon of his ſins, to avoid the danger of preſumption, and that his whole conduct may be unblameable before GOD. Thus we learn the principal methods, whereby GOD makes himſelf known to us, are the works of nature and his holy word; therefore let us ſet ourſelves to meditate upon the marvellous works of the Lord, which inſtructs us ſo well concerning his wiſdom and power; particularly employing ourſelves in reading and meditating upon his holy word, as the ſure and perfect rule of our behaviour, it being given to enlighten and ſanctify us. Let us conſider with David, that to ſerve the Lord with reverence, and keep his commandments, is the only way to happineſs, both here and hereafter; praying, like him, for the pardon of our ſins, for humility, peace of mind, and a conduct wholly regulated according to the good pleaſure of Almighty GOD.

† This,

right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults!

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

†PSAL. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. 21. *Domine, in virtute.*

THE king shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's

† This, and the following Psalm, are both upon the same subject: In the one, there are petitions offered up to GOD in behalf of David against his enemies. In the other, the Lord is magnified for the successes which had attended his arms; where a joint prayer is made, that the Lord would grant future prosperity to both king and people. Hence it appears, that a nation should pray for the Prince that is set over them, and interest themselves in the advantages or deliverances which are providentially afforded to their governors. It follows likewise, that GOD's favour and protection is what makes a people live in glory and safety; that they are to attribute their victories to this rather than to their own valour or conduct; whence the necessity is inferred of giving GOD's honour and worship all possible countenance, as a main requisite to ensure the happiness and

desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

* PSAL. 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

and prosperity of that state to which we belong. The two Psalms, besides the above senses, are a prophetical description of Christ's triumphant kingdom, who is described as exercising all that plenitude of power which he has received as the reward of his patience and humility

* David here complains, that GOD had abandoned him to the keenest strokes of affliction and the fury of his enemies; professing, nevertheless, a firm confidence in the divine mercy, he praises GOD for the deliverance which he expected from his goodness, and exhorts all the faithful to join in praising the Lord. The whole Psalm is likewise prophetical, as it looks forward to the sufferings and kingdom of Christ, who quoted the first words of it in his last agony, and to whom the Evangelists applied several passages out of it, overlooking others which are plainly applicable to his singular humiliation and sufferings; for here we hear the blasphemous expressions of the Jews while he hung upon the cross; we see his hands and feet pierced, his garments divided by lot, with the other circumstances of his death. Thus GOD was pleased to foretel all these things by David, that when they were fulfilled in the person of Christ, he might be acknowledged for the Messiah; wherefore the Jews are inexcusable in obstinately rejecting him, while yet they acknowledge the authority of this Psalm; and Christians are as blind in their turn, if they expect to enter into the glorious kingdom here described, by any other way but that of humility and patience under sufferings.

2 O my God, I cry in the day-time, but thou heareſt not : and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy : O thou worſhip of Iſrael.

4 Our fathers hoped in thee : they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen : they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn : they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou waſt my hope, when I hanged yet upon my mother's breaſts.

10 I have been left unto thee ever ſince I was born : thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums : and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me : and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet; I may tell all my bones : they ſtand ſtaring and looking upon me.

18 They part my garments among them : and caſt lots upon my veſture.

19 But be not thou far from me, O Lord : thou art my ſuccour ; haſte thee to help me.

20 Deliver my ſoul from the ſword : my darling from the power of the dog.

21 Save me from the lion's mouth, thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him : magnify him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor : he hath not hid his face from him,

but

but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation : my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied : they that ſeek after the Lord, ſhall praiſe him ; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord : and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All ſuch as be fat upon earth : have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him : and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him : they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs : unto a people that ſhall be born, whom the Lord hath made.

† PSAL. 23. *Dominus regit me.*

THE Lord is my ſhepherd : therefore can I lack nothing.

2 He ſhall feed me in a green paſture : and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul : and bring me forth in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil : for thou art with me ; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me : thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving-kindneſs and mercy ſhall follow me all the days of my life : and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

‡ PSAL. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is : the compaſs of the world, and they that dwell therein.

† Under an alluſion to the care of a ſhepherd over his flock, the Pſalmiſt deſcribes his happineſs under GOD's providence and protection, profeſſing his hopes of future happineſs and conſtant communion with GOD, where the happy condition of the faithful, who live under a lively ſenſe of the divine love and protection, is ſet before us; for we ſee that they are in want of nothing; that GOD protects, comforts, and ſupports them by his immediate preſence, in whatſoever ſtate they are; in proſperity, in adverſity, even in darkneſs and dejection of mind, and at the hour of death. Thus GOD is preſent to a good man, who receives whatever befalls him as coming from his father and benefactor, ordering every thing for the beſt; which ſhews us the benefit of a religious and pious diſpoſition above every other.

‡ The Pſalmiſt ſhews that GOD preſides over the world, and particularly over good men who are members of the church: He then lays down the marks whereby

2 For he hath founded it upon the ſeas : and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord : or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord : and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him : even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

8 Who is the King of glory : it is the Lord, ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

10 Who is the King of glory : even the Lord of hoſts, he is the King of glory.

* PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, ſhall not be aſhamed : but ſuch as tranſgreſs without a cauſe, ſhall be put to confuſion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and

whereby they are to be known, and celebrates the ſtrength, glory, and majeſty of Chriſt's kingdom. Hence we learn, that the Lord created the earth in the beginning; that he is the ſupreme king and governor of all his works, wherein his glory and power are manifeſted; which require our warmeſt returns of praiſe and gratitude. We may alſo learn, that all are not true members of the Church, nor will any be admitted into the preſence of GOD, but thoſe who are upright, ſincere, and faithful in word and deed; who conſcientiouſly abſtain from fraud or deceit; obſerving, at the ſame time, the great duties of religion. The latter part of the Pſalm is a ſublime deſcription of that plenitude of power which Chriſt will exerciſe in his kingdom of glory.

* In this inſtructive Pſalm David implores the favour of Almighty GOD with great fervour, beſeeching him, above all things, to lead him into the way of his duty, to give him a juſt ſenſe of the danger incurred by his diſpleaſure, to pardon his ſins, and deliver him from his afflictions. The obſervations upon the nature of true religion in it are excellent; the bleſſed fruits of it are ſet forth, and inſtructions given how to attain it; the example of David teaches us to truſt in GOD when we are afflicted; praying, like him, with faith and humility, for the knowledge of our duty, and for pardon, where we have fallen ſhort of it; in which a due regard to the obſervations contained in this Pſalm will greatly aſſiſt the ſincere Chriſtian.

offences

offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord : therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgement : and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth : unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Name's ſake, O Lord : be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord : him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe : and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him : and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am deſolate, and in miſery.

16 The ſorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery : and forgive me all my ſin.

18 Conſider mine enemies, how many they are : and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me : let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Iſrael, O God : out of all his troubles.

* PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindneſs is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain perſons : neither will I have fellowſhip with the deceitful.

5 I have hated the congregation

* David prays the LORD to vindicate his innocence, declaring that he avoided bad company; that his greateſt pleaſure was in GOD's public worſhip, hopeing, with theſe diſpoſitions, not to be given up to his perſecutors. Hence we may draw motives for our being ſincere; and as GOD chiefly regards our integrity, we may learn, that the means of obtaining his favour, is to live innocently, adhering to the truth, hating vice, and the company of wicked men. The zeal which David ſhows for publick worſhip, ſhould ſtir us up to attend on it's duties with conſtancy and fervour, taking the greateſt pleaſure in praiſing and meditating upon his goodneſs, mercy, and truth; praying, that he would preſerve us from the examples of wicked men, leſt we ſhould be ſharers in the puniſhments prepared for them.

of the wicked : and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord : and ſo will I go to thine altar ;

7 That I may ſhew the voice of thankſgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe : and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners : nor my life with the bloodthirſty ;

10 In whoſe hands is wickedneſs : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot ſtandeth right : I will praiſe the Lord in the congregations.

Evening Prayer.

† PSAL. 27. *Dominus illuminatio.*

THE Lord is my light, and my ſalvation; whom then ſhall I fear : the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me, to eat up my fleſh : they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid : and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require : even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle : yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs : I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee ; Seek ye my face : Thy face, Lord, will I ſeek.

10 O hide not thou thy face from

† This Pſalm contains noble and ſublime ſtrains of devotion and piety, teaching us, that thoſe who fear GOD and put their truſt in him, have no fear of men, but are calm and immoveable in the midſt of troubles and perſecutions. The advantages of good men are herein ſet forth, when they live in religious Communion, above all things attending to the motions of GOD's good Spirit in their hearts and conſciences; whence they are directed in the way of their duty and ſtrengthened by a comfortable hope of his promiſes.

† Here

me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

‖ PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield; my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

‡ PSAL. 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams un-

‖ Here David prays for the divine protection againſt the malice of his enemies, praiſing GOD at the ſame time for his mercies, and truſting in his aſſiſtance; from whence we may learn, to pray frequently, to refer our cauſe to the Almighty when we are oppreſſed, who we ſee will render to the wicked according to their works, while he is the ſure protector of good men.

‡ This is an exhortation, to conſider and acknowledge the majeſty and power of the Almighty, as they are

to the Lord : aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name : worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf : Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divided the flames of fire; the voice of the Lord ſhaketh the wilderneſs : yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes : in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people : the Lord ſhall give his people the bleſſing of peace.

Morning Prayer.

† PSAL. 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou haſt ſet me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell : thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his : and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life : heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed : thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me : and I was troubled.

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are manifeſted in his wonderful operations, particularly in thunder and lightening; where we are taught, that theſe, however naturally accounted for, are under his direction, and their effects ſo diſpoſed, as to execute his judgments and make known his infinite power to men,

† This is a Song of thankſgiving, and particularly ſuited to the caſe of thoſe who have eſcaped ſome imminent danger; ſuch perſons ſhould with the Pſalmiſt invite all men to celebrate GOD's goodneſs, with them, in the time of their trouble, in proportion to the earneſtneſs with which they applied to the throne of grace for deliverance from their diſtreſs. We may obſerve from the particular caſe of the Pſalmiſt, that even good men are apt to forget themſelves in proſperity, but that GOD brings them to a due ſenſe of their duty and acknowledgement of their faults, by the afflictions with which he ſuffers them to be exerciſed.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

6 What profit is there in my blood : when I go down to the pit?

10 Shall the duſt give thanks unto thee : or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy : thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing : O my God, I will give thanks unto thee for ever.

* PSAL. 31. *In te Domine, ſperavi.*

IN thee, O Lord, have I put my truſt : let me never be put to confuſion ; deliver me in thy righteouſneſs.

2 Bow down thine ear to me : make haſte to deliver me,

3 And be thou my ſtrong rock, and houſe of defence : that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle : be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have laid privily for me : for thou art my ſtrength.

6 Into thy hands I commend my ſpirit : for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities : and my truſt hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy : but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is conſumed for very heavineſs : yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs : and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity : and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours : and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

* David here prays the LORD to deliver him both from the foreign and domeſtic evils which threatened him, concluding with an act of faith in the divine goodneſs, and praiſes GOD in the proſpect of his deliverance. Hence we may learn, whenever we are involved either in public or private calamities to bear them with patience, waiting with prayer, faith and reſignation for GOD's aſſiſtance, comforting ourſelves with the proſpect of its being nearer at hand than we may imagine, and magnifying him for the hopes he affords us of deliverance, through his manifold mercies.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord : I have ſaid, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies : and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance : and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence : which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs, which thou haſt laid up for them that fear thee : and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men : thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord : for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid : I am caſt out of the ſight of thine eyes.

25 Nevertheleſs, thou heardeſt the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his ſaints : for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart : all ye that put your truſt in the Lord.

Evening Prayer.

* PSAL. 32. *Beati, quorum.*

BLeſſed is he, whoſe unrighteouſneſs is forgiven : and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin : and in whoſe ſpirit there is no guile.

3 For while I held my tongue : my bones conſumed away through my daily complaining.

* This Pſalm teaches us that the true happineſs conſiſts in the pardon of our ſins and the purity of our conſciences, both which bleſſings are obtained by a ſincere acknowledgement of our faults and an hearty purpoſe of amendment. The Pſalmiſt then apprehending what bad uſes might be made of this doctrine exhorts us to avoid infidelity and hardneſs of heart, threatening the wicked with great trouble, but promiſing future happineſs to the righteous.

† This

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

† PSAL. 33. *Exultate, juſti.*

REjoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgement: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done; he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall

† This is an earneſt perſuaſive to good men to praiſe the LORD with integrity of heart and chearful voice; the Pſalmiſt urges this from a conſideration of GOD's goodneſs, righteouſneſs and power, as they are wonderfully diſplayed in the works of creation and providence. He afterwards conſiders GOD's omniſcience and immenſity, and that theſe are continually exerted to examine the actions of mankind, in which reſpect his benificence and power are manifeſtly employed for the good of ſuch as religiouſly caſt their cares on the LORD and keep his commandments.

‡ David

endure for ever : and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah : and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them : and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt : neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man : neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their truſt in his mercy;

18 To deliver their ſoul from death : and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord : for he is our help and our ſhield.

20 For our heart ſhall rejoice in him : becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us : like as we do put our truſt in thee.

‡ PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord : the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me : and let us magnify his Name together.

4 I ſought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and ſaveth him out of all his troubles.

‡ David praiſes the LORD here for having delivered him out of the power of the Philiſtines, when he was perſecuted by them in Gath, whither he had retired from the fury of Saul; and it is remarkable, that though his eſcape might be attributed to his own artful management, in feigning himſelf mad, yet he reſolves it into the care which GOD takes over thoſe who love him; conſidering herein the great advantages of religion and the fearful lot of the wicked, who are more liable to fall into temptation, and are yet without the ſupport reſulting from a heart ſeaſoned with religious principles. The whole Pſalm is noble, ſublime, and highly poetical; matters of praiſe and doctrine are therein judiciouſly introduced, with particular ſtrength and beauty; where we learn that thoſe who truſt in GOD will aſcribe their deliverance wholly to him, however they may have uſed the natural means to extricate themſelves out of any difficulty; this is enforced from a conſideration, that the holy angels, although inviſible, aſſiſt us and avert evils from us, as they continually ſecond our own endeavours for the ſame purpoſe. We learn likewiſe the way to ſecure their aſſiſtance, by living in the fear of the LORD, by avoiding evil, by doing good, and ſeeking the peace of that ſociety to which we belong.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Morning Prayer.

* PSAL. 35. *Judica me, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me:

* David implores the aſſiſtance of God againſt his enemies, whoſe malice, injuſtice, ingratitude and cruelty he deſcribes; aſſerting at the ſame time that he was cauſeleſly perſecuted, as his behaviour towards them was innocent and friendly; but he prophecies their ruin and bleſſeth God for the deliverance expected from the divine power and goodneſs; hence we may learn, that good men are under the care of God's providence, which is their ſure dependance in time of trouble, while the wicked are liable to ſuffer both here and hereafter; but we muſt carefully diſtinguiſh the ſpirit of the Moſaical diſpenſation from that of the Goſpel, as this obliges us to pray for our enemies inſtead of wiſhing them evil; whereas the law of Moſes countenanced the contrary, leſt the Iſraelites ſhould mingle with other nations and fall into idolatry.

me : ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul : let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind : and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery : and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe : yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf : that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord : it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverest the poor from him that is too ſtrong for him : yea, the poor, and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting : and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together : yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers : who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praiſe thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cauſe.

20 And why? their communing is not for peace : but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid : Fie on thee, fie on thee, we ſaw it with our eyes.

22 This

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that rejoice at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

‖ PSAL. 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgements are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving-kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

‖ Here the Pſalmiſt deſcribes the impious behaviour of wicked men, and ſhews, that the righteous are quite oppoſite to them, both in ſentiments and actions, adoring the juſtice of GOD, and magnifying his great goodneſs in the works of creation, and the appointed means of reformation.

Evening Prayer.

‖ PSAL. 37. *Noli æmulari.*

FRET not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy heart's deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

‖ The deſign of this Pſalm, is to prevent us from either being ſurprized or envious at the proſperity of the wicked, though we may have the common lot of good men to be perſecuted; ſetting before us the proſpect of deliverance, which ſooner or later, may be expected from GOD's goodneſs and juſtice, by ſuch as bear their troubles with patience; while wicked men are in their turn called to a ſtrict account and ſuffer the dreadful conſequences of their ſins. This Pſalm is highly inſtructive, urging us, by many powerful motives, with great variety of ſolid arguments, to fear GOD, to truſt in him, to avoid evil, to do well, and eſpecially to be patient under ſufferings.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land: and they that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly; but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Morning Prayer.

* PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure;

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin;

4 For my wickedneſſes are gone over my head: and are like a ſore burden, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipped, they rejoiced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for

* This is a devout Prayer, wherein the Pſalmiſt beſeeches the LOR not to puniſh him according to his deſerts; complaining of the depth of his ſuffering; being alarmed with the guilt of his ſins, forſaken by his friends, and perſecuted by his enemies; but he gives evident tokens of his humility, piety, and truſt in GOD's promiſes; whence we may infer, that good men may be reduced to great ſtraights, both by perſecution and a humble ſenſe of thoſe ſins, to which it may be aſcribed as a juſt puniſhment, though it is inflicted merely at the inſtigation of falſe friends or open enemies.

good, are againſt me : becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God : be not thou far from me.

22 Haſte thee to help me : O Lord God of my ſalvation.

§ PSAL. 39. *Dixi, Cuſtodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue ;

2 I will keep my mouth as it were with a bridle : while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing : I kept ſilence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus muſing, the fire kindled ; and at the laſt I ſpake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long ; and mine age is even as nothing in reſpect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain : he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even conſumed by means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling : hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner : as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength : before I go hence, and be no more ſeen.

§ David ſets forth here the good reſolution which he had made to avoid raſh and inconſiderate expreſſions, or envy at the proſperity of wicked men. This reſolution he kept, till ſuch time as he had thoroughly conſidered the ſhortneſs of life and vanity of human enjoyments, which he looks upon as the general conſequences of ſin, aſking pardon for his own ſins, and ſubmitting to the common lot of mortality. A doctrine truly excellent, and proper to inculcate on a ſick-bed or at a funeral; hence it is the more frequently read at the burial ſervice, and one more edifying could not have been ſelected.

‡ PSAL. 40. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay : and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth : even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear : and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord : and turned not unto the proud, and to ſuch as go about with lyes.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them : they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not : but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required : then ſaid I, Lo, I come ;

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart : my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me ; my ſins have taken ſuch hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me : make haſte, O Lord, to help me.

‡ Here the Pſalmiſt bleſſes GOD for the deliverances and favours which he had experienced in the courſe of providence, devoting himſelf to his ſervice, and declaring, that it was by ſubmiſſion to the will of GOD, rather than by ſacrifices, that he hoped for future favour and acceptance. Hence we may learn, to wait patiently for GOD's tender mercies, to praiſe him for what mercies we have already experienced, to ſet a juſt value upon them, and to ſhew our gratitude by a zeal for his ſervice, in which we are to regard humility of heart more than the pomp of ceremonies, inaſmuch as obedience is more acceptable to the LORD than ſacrifice, or any other outward act of devotion whatever.

§ We

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it : let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame : that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful and glad in thee : and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

§ PSAL. 41. *Beatus qui intelligit.*

BLeſſed is he that conſidereth the poor and needy : the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed : make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me : heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me : When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity : and his heart conceiveth falſhood within himſelf; and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me : even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him : and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted : who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me : that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me : and ſhalt ſet me before thy face for ever.

§ We find a bleſſing is more immediately promiſed here, to thoſe who are pitiful, charitable, and ready to aſſiſt the poor, the widow, the orphan or ſtranger; the comforts are feelingly ſet forth, which theſe will experience in any private misfortune or public calamity, and on a ſick-bed. On the other hand, the Pſalmiſt deſcribes his own hard caſe while his enemies inſulted him in the midſt of his misfortunes, wiſhing his death, and judging that he was unworthy of pity, caſting his ſins in his teeth, but overlooking his humility, piety and love of his country, as well as the religious obſervance of public worſhip, for which he was ſo remarkably eminent; but ſuch characters have generally been envied and traduced in all ages and countries.

13 Bleſſed be the Lord God of Iſrael : world without end. Amen.

* PSAL. 42. *Quemadmodum.*

LIKE as the heart deſireth the water-brooks : ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God : when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night : while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myſelf : for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving : among ſuch as keep holyday.

6 Why art thou ſo full of heavineſs, O my ſoul : and why art thou ſo diſquieted within me?

7 Put thy truſt in God : for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving-kindneſs in the day-time : and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me : why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword : while mine enemies, that trouble me, caſt me in the teeth;

13 Namely, while they ſay daily unto me : Where is now thy God?

14 Why art thou ſo vexed, O my ſoul : and why art thou ſo diſquieted within me?

15 O put thy truſt in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe

* The ſubject of this, and the following Pſalm, are much the ſame; wherein David deſcribes the lively ſorrow he felt, when he was deprived of the opportunities which others enjoyed in public worſhip, by the perſecutions of his enemies. We have likewiſe his ardent wiſhes, to have this priviledge reſtored, to the end, that he might ſerve GOD acceptably; in the mean time he repreſents the inward conflicts which he experienced on that account, and how he overcame the temptations to deſpondency, by truſting in the divine aſſiſtance. Hence we may learn, to ſet a juſt value on the bleſſings of religious liberty, as thereby we are protected in the free uſe of thoſe ſacred duties which we owe to GOD in publick, as our father, friend, and benefactor; learning at the ſame time, by David's example, to comfort ourſelves by prayer, faith, and meditation, when they are interrupted, either by ſickneſs, or any public commotion, when the wicked have gotten the upper hand, to the total aboliſhment of all order, and the great grief of good men.

† This

againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

† PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old;

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us ſpoil our goods.

† This Pſalm was compoſed at a time when the people of Iſrael were under affliction; where mention is made of their former deliverances; from whence they expect, that GOD would again intereſt himſelf in their favour, to the relief of their national troubles; from the whole Pſalm, we may obſerve, that the former proſperity of a nation ſhould be attributed to GOD, and that this ſhould be acknowledged in the time of public calamities; as alſo, that theſe ſhould be attributed to the national ſins, which in fact, produce them, whereof confeſſion ſhould be made; and in the mean time, people ſhould cheriſh a rational expectation of the divine aſſiſtance, in proportion as their repentance is real, and their caſe deplorable.

12 Thou letteſt us be eaten up like ſheep : and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought : and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours : to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen : and that the people ſhake their heads at us.

16 My confuſion is daily before me : and the ſhame of my face hath covered me ;

17 For the voice of the ſlanderer and blaſphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back : neither our ſteps gone out of thy way ;

20 No, not when thou haſt ſmitten us into the place of dragons : and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god : ſhall not God ſearch it out ? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long : and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou : awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face : and forgetteſt our miſery and trouble ;

25 For our ſoul is brought low, even unto the duſt : our belly cleaveth unto the ground.

26 Ariſe, and help us : and deliver us for thy mercies ſake.

* PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter : I ſpeak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty : according to thy worſhip and renown.

5 Good luck have thou with thine honour : ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs ; and thy right hand ſhall teach thee terrible things.

* This Pſalm was a nuptial ſong upon the marriage of King Solomon, containing a deſcription of the glory of that prince and of his fair conſort ; but it is ſo written, as to contain a prophetical deſcription of Chriſt's glorious kingdom, with the union between him and the faithful ; this St. Paul teaches in the firſt chapter of the Hebrews, where he quotes ſome words from this Pſalm, and applies them to our Saviour.

* This

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee : even in the midſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever : the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did ſtand the queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear : forget alſo thine own people, and thy father's houſe.

12 So ſhall the King have pleaſure in thy beauty : for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift : like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work : the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought : and ſhall enter into the King's palace.

17 Inſtead of thy fathers thou ſhalt have children : whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another : therefore ſhall the people give thanks unto thee world without end.

* PSAL. 46. *Deus noſter refugium.*

GOD is our hope and ſtrength : a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved : and though the hills be carried into the midſt of the ſea;

3 Though the waters thereof rage and ſwell : and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God : the holy place of the tabernacle of the moſt Higheſt.

* This is a Pſalm of Thankſgiving for the divine aſſiſtance granted to Iſrael, when they had been attacked by ſeveraral nations at once; and we may learn from it, that the faithful ſhould aſcribe glory to GOD upon the defeat of any ſtrong confederacy againſt them, always depending on his providence and rejoicing in his holy protection.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Evening Prayer.

* PSAL. 47. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob, whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

† PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place,

* The Pſalmiſt exhorts all the dwellers upon earth to praiſe GOD in conſideration of his great majeſty and power. More particularly he inſiſts, that the LORD who had taken the Iſraelites under his immediate protection, was the ſupreme governor of the world, to whom all people ſhould ſubmit themſelves without reſerve; but we muſt conſider, when we read this Pſalm, that priviledges peculiar to the Iſraelites, were only granted as a foundation and ground work of the Goſpel; wherefore, the Pſalm in its compleat ſenſe, points to CHRIST's aſcenſion and glorious kingdom, with the calling of the Gentiles to enjoy the privileges of the Goſpel, and that future happineſs, which is the conſequence of putting its excellent precepts in practice.

† This Pſalm was compoſed on occaſion of a deliverance which GOD had granted to Jeruſalem; where it is

and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving-kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the world's end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: becauſe of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

* PSAL. 49. *Audite hæc, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches,

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

is repreſented how GOD had defeated the councils and diſſolved the confederacies of kings who had aſſaulted that city, the ſtrength of which the Pſalmiſt deſcribes, and conſiders GOD as the protector of his people.

* This is a Pſalm of inſtruction and doctrine, wherein is ſhewn, by ſeveral conſiderations, that the happineſs of a man does not conſiſt in worldly riches or honours, and therefore we ought not to ſet our hearts upon them, nor envy ſuch as poſſeſs them; but put our truſt in the Lord only, who can make up to us in future happineſs, the deficienc†, of temporal enjoyments.

‡ This

9 Yea, though he live long : and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together : as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever : and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour : ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs : and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning : their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell : for he ſhall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth : neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man : and ſo long as thou doeſt well unto thy ſelf, men will ſpeak good of thee.

16 He ſhall follow the generation of his fathers : and ſhall never ſee light.

20 Man being in honour, hath no underſtanding : but is compared unto the beaſts that periſh.

Morning Prayer.

‡ PSAL. 50. *Deus Deorum.*

THE Lord, even the moſt mighty God hath ſpoken : and called the world, from the riſing up of the ſun unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence : there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from

‡ This is a moſt ſublime and pompous deſcription of the laſt judgment, where the LORD is introduced as pronouncing the final ſentence on the wicked, and the acquittal of good men; herein the rectitude of his proceedings is aſſerted, and the inſufficiency of ſacrifices and external worſhip to procure ſalvation; urging that his true ſervice conſiſts in righteouſneſs, gratitude, and ſincerity. He then ſeverely reproves all kinds of hypocriſy, obduracy, adultery, theft, uncharitableneſs, and in general, ſuch crimes as are manifeſt breaches of the Ten Commandments; denouncing vengeance againſt thoſe who are guilty of them, notwithſtanding his long forbearance and mercy; matters which are of the utmoſt conſequence; and therefore all have occaſion ſeriouſly and frequently to reflect upon them, that they may eſcape the terrible effects of ſuch a conduct.

above : and the earth, that he may judge his people.

5 Gather my ſaints together unto me : thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs : for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak : I myſelf will teſtify againſt thee, O Iſrael ; for I am God, even thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt-offerings : becauſe they were not alway before me.

9 I will take no bullock out of thine houſe : nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine : and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains : and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh : and drink the blood of goats ?

14 Offer unto God thankſgiving : and pay thy vows unto the moſt Higheſt ;

15 And call upon me in the time of trouble : ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God : Why doſt thou preach my laws, and takeſt my covenant in thy mouth ;

17 Whereas thou hateſt to be reformed : and haſt caſt my words behind thee ?

18 When thou ſaweſt a thief, thou conſentedſt unto him : and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs : and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt, and ſpakeſt againſt thy brother : yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done, and I held my tongue ; and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf : but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God : leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me : and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

* PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs : according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs : and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs : and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts : and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean : thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs : that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins : and put out all my miſdeeds.

10 Make me a clean heart, O God : and renew a right ſpirit within me.

11 Caſt me not away from thy preſence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked : and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou that art the God of my health : and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord : and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee : but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit : a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion : build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with

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* This is the penitential Pſalm which David made after his ſinful commerce with Bathſheba, and the premeditated murder of Uriah, her huſband; wherein it is obſervable that his humility was as great as his crime was heinous, and, that though his grief for the bad example which he had ſet to the people, forces him, with ſtrong cries and earneſt prayers, to caſt himſelf wholly on the divine mercy, yet he never loſes his confidence ſo far as to fall into deſpair, but rather promiſes to himſelf, that his peace with GOD will be made according to the ſincerity of his repentance, that other ſinners might be encouraged, by his example, to return to their duty; concluding with a petition for the good of Jeruſalem and his own nation in general.

* David

the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

† PSAL. 52. *Quid gloriaris?*

WHY boaſteſt thou thyſelf, thou tyrant: that thou canſt do miſchief?

2 Whereas the goodneſs of God: endureth yet daily.

3 Thy tongue imagineth wickedneſs: and with lyes thou cutteſt like a ſharp raſor.

4 Thou haſt loved unrighteouſneſs more than goodneſs: and to talk of lyes more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn;

8 Lo this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

Evening Prayer.

* PSAL. 53. *Dixit inſipiens.*

THE fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear

† David here exclaims againſt the behaviour of Doeg the Edomite, who had exaſperated Saul againſt him, when he was forced to fly for his life, cauſing the death of a great many prieſts, becauſe he was relieved on his journey by Ahimeleck. See the whole tranſaction in the 22d Chapter of the firſt Book of Samuel.

† The complaint here made by the Pſalmiſt, of the impiety practiſed by the men of his age, agrees with what we ſee in our times; where but too few worſhip GOD with ſincerity, and many live as if they believed there was no GOD. We ought therefore to meditate upon this the more ſeriouſly, that we may avoid being corrupted, and likewiſe hope for better times, according to GOD's gracious promiſes.

† David

was : for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh, that the ſalvation were given unto Iſrael out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoice : and Iſrael ſhould be right glad.

† PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's ſake : and avenge me in thy ſtrength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me : and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper : the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies : deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord : becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath ſeen his deſire upon mine enemies.

‡ PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyſelf from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt : for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me : and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove : for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off : and remain in the wilderneſs.

† David being in great danger of falling into Saul's hands, when the Ziphites had informed againſt him, prays GOD to protect him, and purpoſes due returns of praiſe and gratitude. Hence we learn, that when our affairs ſeem to be moſt deſperate, GOD will protect us, if we call upon him with a pure heart, and are as ready to expreſs our gratitude for his mercies, as to call upon him in extremity.

‡ The ſubject of this Pſalm is much the ſame as the foregoing; and we may learn, that good men may be perſecuted without cauſe, and find thoſe their enemies they had looked upon as friends; but, that however aggravated and bitter the injuries of deceitful men may be, a faithful GOD will never fail thoſe who maintain their integrity; as David remarkably did, in regard to Saul, and firmly relying upon him, humbly and patiently wait his deliverance. We may likewiſe reflect here, how much nobler the Goſpel Diſpenſation is, which inſtead of denouncing judgements or ſeeking revenge (hard, very hard, to reſtrain under ſevere provocation) teaches us, that if we will be the children of GOD, we muſt do good to thoſe that hate us, and pray for thoſe that deſpitefully uſe and perſecute us.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have borne it.

13 Neither was it mine adverſary that did magnify himſelf againſt me: for then peradventure I would have hid myſelf from him;

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battle that was againſt me: for there were many with me.

20 Yea, even God that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty, and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Morning Prayer.

‡ PSAL. 56. *Miſerere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour

‡ This is another Prayer of David's, when he was in danger of the Philiſtines at Gath, where he ſupplicates the divine help in that difficult ſtrait to which Saul's reſentment had driven him; but he accompanies his requeſt with prayers and thankſgivings, which ſhews the great truſt he placed in GOD's mercy, and his gratitude for former deliverances.

me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up : for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid : yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word : I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themſelves cloſe : and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs : thou, O God, in thy diſpleaſure ſhall caſt them down.

8 Thou telleſt my flittings; put my tears into thy bottle : are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight : this I know, for God is on my ſide.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my truſt : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling : that I may walk before God in the light of the living.

* PSAL. 57. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee : and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God : even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven : and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth : my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire : whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

* Here we have David's prayer in the cave, when he hid himſelf from Saul, while he and his men encamped round about it; where we ſee the very picture of his mind, ſeaſoned with religion in the midſt of danger, applying for help to GOD only, and breaking out into tranſports of praiſe and thankſgiving, on the comfortable proſpect of deliverance; neither is it ſtrange to find him in this frame of ſpirit, ſparing his enemy and returning good for evil, according to the precepts of the Goſpel; ſeeing ſuch a diſpoſition will naturally lead men to imitate thoſe divine attributes it celebrates.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and give praiſe.

9 Awake up, my glory; awake lute and harp: I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

† PSAL. 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men.

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mother's womb: as ſoon as they are born, they go aſtray, and ſpeak lyes.

4 They are as venomous as the poiſon of a ſerpent: even like the deaf adder, that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths; ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

† The Pſalmiſt here inveighs againſt the practices of wicked judges and corrupt counſellors, deſcribing their impiety and obſtinacy in evil, foretelling their ſudden deſtruction in ſuch a ſignal manner, that good men ſhould aſcribe it to GOD's particular providence and rejoice in their overthrow, as a plain indication of the divine juſtice; which may be a proper ſubject of reflection, for thoſe who are in public offices, becauſe it teaches them the neceſſity of adminiſtring ſtrict juſtice to their inferiors, and wholeſome advice to their ſuperiors, on pain of expoſing themſelves to GOD's particular judgements.

Evening Prayer.

‡ PSAL. 59. *Eripe me de inimicis.*

DEliver me from mine enemies, O God : defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers : and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul : the mighty men are gathered againſt me, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault : ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen : and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips : for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion : and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee : for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly : and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it : but ſcatter them abroad among the people, and put them down, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride : and why? their preaching is of curſing and lyes.

13 Conſume them in thy wrath, conſume them, that they may periſh : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning : for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing : for thou, O God, art my refuge, and my merciful God.

‡ David being in danger from the perſons ſent by Saul to kill him in his own houſe, compoſed this pſalm; wherein he repreſents the great danger he was in, and comforts himſelf with the proſpect of a ſpeedy deliverance, while GOD ſhould make a terrible example of his enemies, which he prays may quickly happen to them; but we are carefully to diſtinguiſh between the ſpirit of the Jewiſh religion and that of the Goſpel, which abſolutely forbids us to curſe our enemies, and remember that David, conſidering himſelf as appointed to reign over GOD's choſen people, counts his enemies the enemies of the LORD, whom it was lawful to curſe according to the Moſaical diſpenſation.

§ PSAL.

* PSAL. 60. *Deus, repuliſti nos.*

O God, thou haſt caſt us out, and ſcattered us abroad : thou haſt alſo been diſpleaſed ; O turn thee unto us again.

2 Thou haſt moved the land, and divided it : heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things : thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee : that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine : Ephraim alſo is the ſtrength of my head ; Judah is my lawgiver,

8 Moab is my waſh-pot, over Edom will I caſt out my ſhoe : Philiſtia, be thou glad of me.

9 Who will lead me into the ſtrong city : who will bring me into Edom ?

10 Haſt not thou caſt us out, O God : wilt not thou, O God, go out with our hoſts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that ſhall tread down our enemies.

† PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I : for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever : and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires : and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life : that his years may endure throughout all generations.

* This Pſalm was compoſed on account of a repulſe which the Iſraelites had received juſt before, in an engagement with the Edomites; where their want of ſucceſs is aſcribed to GOD's diſpleaſure; but David encourages the people to truſt in the LORD, and prophecies ſucceſs to their future operations, deſcribing, at the ſame time, the ſtrength of the Edomites, and imploring the divine aſſiſtance. The whole Pſalm breathes a noble ſpirit of piety and a ſingular love of the author's country; add to this the air of piety and military enthuſiaſm which runs throughout this compoſition, make it, upon the whole, one of the ſublimeſt pieces of antiquity.

† This is a pſalm of prayer and conſolation; where David implores the divine aſſiſtance and expreſſes a grateful ſenſe of GOD's favour; in both which reſpects all religious perſons may join with the Pſalmiſt, as they are ſeldom without ſomething to excreiſe their patience; and at the ſame time they ought never to quit their hopes of GOD's aſſiſtance, or the proſpect of that true pleaſure reſulting from a religious and well-ſpent life.

7 He ſhall dwell before God for ever : O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name : that I may daily perform my vows.

Morning Prayer.

‡ PSAL. 62. *Nonne Deo.*

MY ſoul truly waiteth ſtill upon God : for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation : he is my defence ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man : ye ſhall be ſlain all the ſort of you ; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lyes ; they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God : for my hope is in him.

6 He truly is my ſtrength and my ſalvation ; he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory ; the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity : if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardeſt every man according to his work.

* PSAL. 63. *Deus, Deus meus.*

O God, thou art my God : early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee : in a

‡ Here we learn by David's example that the means of ſecuring rational pleaſure and tranquillity is to truſt in GOD only, and fear nothing that man can do unto us. We learn alſo the vanity of relying on the favour of great men, the uncertain opinions of the populace, the periſhing riches of this world; for GOD is repreſented here as judging mankind according to their works, and not regarding theſe diſtinctions, otherwiſe than as they are made a good uſe of by their poſſeſſions.

§ This is another of David's compoſitions when he was perſecuted by Saul, and conſtrained to tarry in the wilderneſs of Judah; where the want of all neceſſaries does not trouble him ſo much as the want of religious communion with his countrymen as uſual; which ſhould teach us to ſet a juſt value on the religious freedom enjoyed by theſe nations, humbly beſeeching GOD, that we may never forfeit that ineſtimable bleſſing, by our own negligence, ingratitude, or impiety.

barren and dry land, where no water is.

3 Thus have I looked for thee in holineſs : that I might behold thy power and glory.

4 For thy loving-kindneſs is better than the life itſelf : my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs : when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper : therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee : thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul : they ſhall go under the earth.

11 Let them fall upon the edge of the ſword : that they may be a portion for foxes.

12 But the King ſhall rejoice in God; all they alſo that ſwear by him, ſhall be commended : for the mouth of them that ſpeak lyes, ſhall be ſtopped.

‖ PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O, God in my prayer : preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the inſurrection of wicked doers;

3 Who have whet their tongue like a ſword : and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect : ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief : and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it : that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow : that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall : inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done : for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him :

‖ The crafty contrivances of wicked men to carry on their deſigns and ſupplant the good, are here very particularly deſcribed, at the ſame time that GOD's power and providence are extended to counteract them, and even turn their ſchemes to their own deſtruction, in ſuch a remarkable manner, that it may rather be aſcribed to GOD's diſtributive juſtice, than the ordinary courſe of things.

* David

and all they that are true of heart ſhall be glad.

Evening Prayer.

* PSAL. 65. *Te decet hymnus.*

THOU, O God, art praiſed in Sion : and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer : unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me : O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee : he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteſt faſt the mountains : and is girded about with power.

7 Who ſtilleth the raging of the ſea : and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens : thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it : thou makeſt it very plenteous.

10 The river of God is full of water : thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof : thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs : and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs : and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep : the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

† PSAL. 66. *Jubilate Deo.*

OBe joyful in God, all ye lands : ſing praiſes unto the honour of his name, make his praiſe to be glorious.

* David celebrates GOD's praiſes in this pſalm, both for the ſpiritual and temporal bleſſings which the Iſraelites enjoyed; where we have a ſublime and elegant deſcription of the divine attributes, ſetting forth more particularly the wonderful works of his goodneſs, mercy, power, and providence, which are viſible in the ſtructure of the earth and the ſea, with the ample proviſion made thereby, to ſuſtain both man and the inferior creatures.

† This is an Exhortation to praiſe the power of the LORD, as it was manifeſted in the deliverance of his people from the tyranny of the Egyptians, and other calamities, which happened to them. The Pſalmiſt then praiſes GOD for the particular favours he had received, and calls upon all good men to join him, that they may learn, after his example, to truſt in GOD, and ſerve him with religious veneration.

‡ The

2 Say unto God, O how wonderful art thou in thy works : through the greatneſs of thy power ſhall thine enemies be found lyars unto thee.

3 For all the world ſhall worſhip thee : ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men!

5 He turned the ſea into dry land : ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people : and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life : and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us : though alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare : and laideſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads : we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings : and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth : and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart : the Lord will not hear me.

17 But God hath heard me : and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer : nor turned his mercy from me.

‡ PSAL. 67. *Deus miſereatur.*

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy ſaving health among all nations.

‡ The uſe which we ought to make of this Pſalm, is to conſider the divine bleſſing as the root and ſource of all good, whether temporal or ſpiritual, which have a tendency to make us truly happy; therefore we ſhould praiſe GOD for his goodneſs, and pray for his bleſſing, not only on ourſelves but all mankind, that they may be enlightened with this ſaving knowledge, and magnify the LORD for his continual mercies.

3 Let the people praiſe thee, O God : yea, let all the people praiſe thee.

4 O let the nations rejoice and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God : let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us : and all the ends of the world ſhall fear him.

Morning Prayer.

§ PSAL. 68. *Exurgat Deus.*

LET God ariſe, and let his enemies be ſcattered : let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away : and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoice before God : let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name : magnify him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name JAH, and rejoice before him.

5 He is a father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity : but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people : when thou wenteſt through the wilderneſs ;

8 The earth ſhook, and the heavens dropped at the preſence of God : even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance : and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein : for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee,

§ David here taking the hint from that paſſage in Numbers x. verſe 35. where the firſt words of this Pſalm were ſung before the ark in proceſſion, gives a noble ſpecimen of the Hebrew poetry, which diſdaining the ſhackles of metre or ſucceſſive narration, celebrates the acts of Jehova; leading Iſrael through the deſart and ſcattering their enemies before them, till they were peaceably ſettled in the Land of Promiſe. The pomp and majeſty of the Moſaical ceremonies is then deſcribed, as they were afterwards eſtabliſhed in the temple, which David gave directions for building; at the ſame time the whole Pſalm is admirably contrived to ſet forth the triumph of the firſt chriſtians over their perſecutors, the wonderful progreſs of the Goſpel, and the future Glory of CHRIST's kingdom; and all this in a ſtyle the moſt elevated poſſible; the diction is bold, the expreſſions highly figurative; one continued train of metaphors burſts upon the mind like ſo many flaſhes of lightening, awful, unexpected, but truly intereſting, and admirably ſuited to the grandeur of the ſubject.

and

and were diſcomfited : and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove : that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake : then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is God's hill : even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is God's hill, in the which it pleaſeth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation : God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies : and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan : mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt : how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after : in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations : from the ground of their heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee : ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temple's ſake at Jeruſalem : ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver : and when he hath ſcattered the people that delight in war;

31 Then ſhall the princes come out of Egypt : the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing

32 Sing unto God, O ye kingdoms of the earth : O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all from the beginning : lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael : his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Evening Prayer.

† PSAL. 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is : I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying; my throat is dry : my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head : they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took : God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe : let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtened myſelf with faſting : and that was turned to my reproof.

11 I put on ſackcloth alſo : and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me : and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy ſalvation.

† David deſcribes his extraordinary affliction, and prays for deliverance. He teaches us, that though the righteous may be overwhelmed with affliction, ſo as to be almoſt without hope, they ſtill call upon GOD, and praiſe him for help they are ſure to receive from his goodneſs; that the faithful are often expoſed to contempt, becauſe of their zeal for the glory of GOD, which they bear with patience. We ſhould alſo conſider, when David denounces curſes on his enemies, that he ſpeaks as a prophet. The Apoſtles apply to CHRIST ſeveral things in this Pſalm; particularly his zeal for the houſe of GOD, and ſome circumſtances of his paſſion; as the contempt to which he was expoſed, the gall and vinegar offered on the croſs, and the fatal end of Judas.

‡ This

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart; I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded, that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the Name of God with a ſong: and magnify it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea, and all that moveth therein.

36 For God will ſave Sion, and build the cities of Judah: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his Name ſhall dwell therein.

* PSAL. 70. *Deus, in adjutorium.*

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor, and in miſery: haſte thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

‖ PSAL. 71. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many; but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeek to do me evil.

12 As for me, I will patiently a-

‖ This Pſalm teaches us, that GOD comes to the help of ſuch as are unjuſtly perſecuted; that the hope of good men in their troubles is never in vain; that all ſuch ſhall have reaſon to rejoice, and celebrate GOD's mercy in their deliverance.

‡ David

bide alway : and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation : for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God : and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed : until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high : and great things are they that thou haſt done; O God, who is like unto thee!

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me : yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour : and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick : unto thee will I ſing upon the harp, O thou Holy One of Iſrael.

21 My lips will be fain when I ſing unto thee : and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long : for they are confounded and brought unto ſhame, that ſeek to do me evil.

‡ PSAL. 72. *Deus, judicium.*

GIve the King thy judgements, O God : and thy righteouſneſs unto the King's ſon.

2 Then ſhall he judge thy people according unto right : and defend the poor.

3 The mountains alſo ſhall bring peace : and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right : defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee, as long as the ſun and moon endureth : from one generation to another.

6 He ſhall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh : yea, and abundance of peace, ſo long as the moon endureth.

‡ David ſeems to have wrote this Pſalm in his old age, and in all probability upon the rebellion of his ſon Abſalom; where he implores the divine aſſiſtance which he had experienced in his youth, complaining of his enemies; and being aſſured that GOD will protect him, he is filled with an holy extacy, vowing to bleſs and praiſe the LORD for ever. Hence we may learn to truſt GOD in our extremity, even in old age; when we ſeem to grow burthenſome to ourſelves or others, we ſhould remember the bleſſings of youth, health, ſtrength, &c. and ſhow our gratitude for them, by chearfully ſubmitting to the unavoidable weakneſs incident to age, as well as the contempt to which it is liable.

† This

8 His dominion ſhall be alſo from the one ſea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderneſs ſhall kneel before him : his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the iſles ſhall give preſents : the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him : all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth : the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy : and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong : and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills : his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His Name ſhall endure for ever; his Name ſhall remain under the ſun among the poſterities : which ſhall be bleſſed through him ; and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael : which only doeth wondrous things;

19 And bleſſed be the Name of his Majeſty for ever. : and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Evening Prayer.

§ PSAL. 73. *Quam bonus Iſrael!*

TRuly God is loving unto Iſrael; even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone : my treadings had well-nigh ſlipped.

3 And why? I was grieved at the wicked : I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death : but are luſty and ſtrong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this the cauſe that they are ſo holden with pride : and overwhelmed with cruelty.

§ This Pſalm was compoſed upon Solomon's coronation ; it conſiſts of vows to GOD, and prayers that the young Prince might be endued with wiſdom and righteouſneſs. We have here likewiſe a deſcription of the glory and extent of Solomon's kingdom, and the happineſs of his ſubjects, wherein the glorious kingdom of CHRIST is alluded to; and we may obſerve, that both that and every other ſpecies of government have their true foundations, in juſtice, wiſdom, clemency, and piety.

‡ This

7 Their eyes ſwell with fatneſs : and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy : their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it : is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion : and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed : and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they : but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this : but it was too hard for me;

16 Until I went into the ſanctuary of God : then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery place : and caſteſt them down and deſtroyeſt them.

18 O how ſuddenly do they conſume : periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh : ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So fooliſh was I, and ignorant : even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee : for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth : but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee, ſhall periſh : thou haſt deſtroyed all

☞ *The Reader is deſired to read the Notes in the foregoing three Pages, as follows:*

The Note placed at Pſalm 72, *belongs to* 71; *that at* 73 *to* 72; *and the following to* 73.

‡ This Pſalm is aſcribed to the prophet Aſaph, who having obſerved the proſperity of the wicked, and the calamities which often threaten the faithful, was tempted to have denied a juſt providence; but after having conſidered the matter more attentively he was enabled to make this concluſion; that the proſperity of the wicked expoſed them to preſumption, ingratitude, and final perdition; whence he concluded, that true happineſs conſiſted in cleaving to the LORD only. Thus we are taught how to reſiſt two very dangerous temptations to evil; namely, envy at the proſperity of others, and a diſtruſt of GOD's mercies: This we are enabled to do, by practiſing the contrary virtues of religion, chearfulneſs and holy confidence in the power of the Almighty.

them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

‡ PSAL. 74. *Ut quid, Deus?*

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations: and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no, not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people of the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the

‡ This Pſalm of Aſaph's, was compoſed on occaſion of the deſtruction of the Temple of Jeruſalem and of GOD's people, by the Chaldeans; wherein they are introduced as repreſenting before Almighty GOD their unparallelled diſtreſs; imploring his immediate aſſiſtance, and comforting themſelves with the conſideration of his omnipotence and the deliverances they had formerly experienced. * Aſaph

night is thine : thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth : thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed : but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe : remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies : the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

* PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly : and to the ungodly, Set not up your horn;

9 Set not up your horn on high : and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt : nor yet from the ſouth.

8 And why? God is the Judge : he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the ſame.

10 As for the dregs thereof : all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob : and praiſe him for ever.

12 All the horns of the ungodly alſo will I break : and the horns of the righteous ſhall be exalted.

* Aſaph in the perſon of David here praiſes GOD, who, after ſo many troubles had eſtabliſhed him in his kingdom; he vows to govern it well and ſuppreſs the wicked; he ſhews likewiſe, that GOD is the ſupreme governor, exalting ſome and debaſing others, puniſhing the wicked, and protecting the good, according to the ends propoſed in his righteous providence. Hereby we are taught, that the LORD eſtabliſhes Kings, and gives peace to their reſpective dominions, that it is the duty of magiſtrates to exerciſe juſtice, to reſtrain the proud, to protect the innocent, and in the execution of their offices, to conſider, that they will be aſſuredly called to a ſtrict account for their conduct.

† This

† PSAL. 76. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Iſrael.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the ſhield, the ſword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep : and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horſe re fallen.

7 Thou, even thou art to be feared : and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgement to be heard from heaven : the earth trembled and was ſtill,

9 When God aroſe to judgment : and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe : and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him : bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes : and is wonderful among the kings of the earth.

‡ PSAL. 77. *Voce mea ad Dominum.*

I Will cry unto God with my voice : even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord : my ſore ran, and ceaſed not in the night-ſeaſon ; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking : I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old : and the years that are paſt.

6 I call to remembrance my ſong : and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gra-

† This, which is called a Pſalm of Aſaph, was either compoſed by him, by David, or ſome other holy Prophet, and committed to Aſaph or his poſterity, it being uſual to put the parent's name for his children. We have a magnificent deſcription of the power which GOD diſplayed in behalf of the Iſraelites when they were aſſaulted by powerful enemies; from whence we may conclude, that he is and ever will be the protector of his church ; and therefore we need not fear either the malice or power of our enemies. The conſideration of this ought to excite our gratitude, and calls for our beſt reſolutions to praiſe and ſerve him with ſincerity.

‡ This Pſalm, compoſed on account of the Babyloniſh captivity, or ſome other ſore and long calamity, is

cious: and will he ſhut up his loving-kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God as our God?

14 Thou art the God that doeſt wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered the people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground; the earth was moved, and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Evening Prayer.

* PSAL. 78. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable; I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our foreſathers to teach their children;

is particularly adapted to the caſe of religious perſons in affliction; and herein we ſee that good men are ſometimes in a ſtate of deſpondency and anguiſh of mind, having great conflicts in themſelves, inſomuch that it ſeems as if GOD had forſaken them; but they conquer theſe temptations by conſidering the greatneſs of GOD's mercy, the firmneſs of his promiſes and the former experience of his comfort and protection.

* This is an hiſtorical Pſalm, in which we have an abridgement of the favours which GOD had granted to Iſrael, where their murmurings, their idolatries, and other national ſins are enumerated, with the puniſhments which they had drawn down upon them, till the narrative ends with the eſtabliſhment of David on the throne, according to GOD's appointment. Hence we may apply what was writ for the inſtruction of Iſrael to our own times, and learn in general to preſerve the memory of thoſe bleſſings and puniſhments which have happened to our anceſtors, with the manifeſt interpoſitions of providence in preſerving our religious and civil liberties, by the preſent happy eſtabliſhment.

6 That their poſterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might ſhew their children the ſame ;

8 That they might put their truſt in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation : a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God ;

10 Like as the children of Ephraim : who being harneſſed, and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the ſea, and let them go through : he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock : ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him : and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts : and required meat for their luſt.

20 They ſpeak againſt God alſo, ſaying : Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the waters guſhed out, and the ſtreams flowed withal : but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth : ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael ;

23 Becauſe they believed not in God : and put not their truſt in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna alſo upon them for to eat : and gave them food from heaven.

26 So man did eat angel's food : for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven : and through his power he brought in the ſouth-weſt wind.

28 He rained fleſh upon them as thick

thick as duſt : and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat and were well filled; for he gave them their own deſire : they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them : yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more : and believed not his wondrous works.

33 Therefore their days did he conſume in vanity : and their years in trouble.

34 When he ſlew them, they ſought him : and turned them early, and enquired after God.

35 And they remembered that God was their ſtrength : and that the high God was their Redeemer.

36 Nevertheleſs, they did but flatter him with their mouth : and diſſembled with him in their tongue.

37 For their heart was not whole with him : neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds : and deſtroyed them not.

39 Yea, many a time turned he his wrath away : and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh : and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs : and grieved him in the deſert.

42 They turned back, and tempted God : and moved the Holy One in Iſrael.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : ſo that they might not drink of the rivers.

46 He ſent lice among them. and devoured them up : and frogs to deſtroy them.

47 He gave their fruit unto the caterpiller : and their labour unto the graſs-hopper.

48 He deſtroyed their vines with hail-ſtones : and their mulberry-trees with the froſt.

49 He ſmote their cattle alſo with hail-ſtones : and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure, and trouble : and ſent evil angels among them.

51 He

51 He made a way to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence;

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that the ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of the ſanctuary: even to his mountain, which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies.

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine;

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning

Morning Prayer.

* PSAL. 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 We are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealouſy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Name's ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervant's blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven-fold into their boſom.

14 So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

‡ PSAL. 80. *Qui regis Iſrael.*

HEAR, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thyſelf alſo, thou that ſitteſt upon the Cherubims.

* Aſaph complains in this Pſalm, that the heathen had deſtroyed the city and temple of Jeruſalem; the people are here introduced beſeeching the LORD to have compaſſion on them, and to recompence their enemies according to the blaſphemies which they had uttered againſt him, and the cruelty inflicted on their nation. Hence we may learn, that GOD did not ſpare thoſe to whom he had committed his true worſhip, when their national crimes required exemplary puniſhment; we may likewiſe conclude, that it will be our own caſe whenever we deſerve to loſe thoſe civil or religious bleſſings which have been often endangered by our impiety, but are hitherto preſerved to convince us of GOD's long-ſuffering, and excite us to repentance.

‡ This ſeems to be the Lamentation of the Ten Tribes which compoſed the kingdom of Iſrael, as the former ſeems appropriated to the caſe of the other two, who compoſed that of Judah; in other reſpects the purport of both is the ſame, expoſtulating with GOD upon their national calamities, acknowledging their ſins

2 Before Ephraim, Benjamin, and Maneſſes : ſtir up thy ſtrength, and come, and help us.

3 Turn us again, O God : ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts : how long wilt thou be angry with thy people that prayeth.

5 Thou feedeſt them with the bread of tears : and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtriſe unto our neighbours : and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts : ſhow the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt : thou haſt caſt out the heathen, and planted it;

9 Thou madeſt room for it : and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea : and her boughs unto the river.

12 Why haſt thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven : behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire and cut down : and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee : O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts : ſhew the light of thy countenance, and we ſhall be whole.

‖ PSAL. 81. *Exultate Deo.*

SING ye merrily unto God our ſtrength : make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret : the merry harp with the lute.

and praying for deliverance. There is moreover in this laſt Pſalm a fine allegory, deſcribing the former proſperity of Iſrael, and the lamentable ſtate of hardſhip, dependency, and miſery, to which they were reduced by their captivity, with an aſpiration that GOD would raiſe up the Meſſiah, as the national deliverer whom they all expected.

‖ This Pſalm was compoſed to praiſe GOD in the Feaſts which the Jews celebrated; wherein GOD is introduced as ſpeaking to the people, and reproving them for the breaches of his law; but he expoſtulates with them upon their ingratitude, and exhorts them to keep his commandments, that he may continue them in their priviledges, and ſhower down his bleſſings upon them.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael : and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony : when he came out of the land of Egypt and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee : and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo : at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael : if thou wilt hearken unto me,

10 There ſhall no ſtrange God be in thee : neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice : and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies : and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found lyars : but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour : and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Evening Prayer.

* PSAL. 82. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the perſons of the ungodly.

3 Defend the poor and fatherleſs : ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor : ſave them from the hand of the ungodly.

* This is a grave remonſtrance, directed to magiſtrates and judges, exhorting them to adminiſter impartial juſtice, from the conſideration that they were but mortal men themſelves, whom GOD will judge according to their works; a declaration which all in authority ought ſeriouſly to conſider, and render true judgment to every one; above all things they ought to protect the weak and friendleſs from ſuch as would oppreſs them, as they muſt certainly render a ſtrict account of their actions.

† The

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs : all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods : and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men : and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth : for thou ſhalt take all heathen to thine inheritance.

† PSAL. 83. *Deus, quis ſimilis?*

HOLD not thy tongue, O God, keep not ſtill ſilence : refrain not thyſelf, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people : and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people : and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent : and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites : the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to ourſelves : the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel : and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood : and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt : and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord : that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to ſhame, and periſh.

18 And they ſhall know, that thou whoſe name is Jehovah : art only the moſt Higheſt over all the earth.

† The Iſraelites here repreſent their national diſtreſs on the apprehenſion of an invaſion from their ſurrounding enemies, putting up their joint petitions for a ſpeedy deliverance. Thus we ſee it is no new thing for ſuch nations as retain the true worſhip of GOD to have formidable combinations of their neighbours againſt them;

† PSAL. 84. *Quam dilecta!*

O How amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

‡ PSAL. 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out

them; but the prophet points out earnest prayer and a reliance on the divine protection, as the best means for the righteous to succeed in their endeavours to defeat them.

† The Psalmist having been deprived of opportunity to attend the worship of GOD in public, expresses his fervent desire to join in it again. He then celebrates the happiness of those who can visit the temple at all times, and declares that he would prefer that convenience before all other advantages in the world: A lively picture this of the religious disposition of a Jew; and what should excite us to omit no favourable opportunity of joining in Christian Communion, as that is the sum and substance of those ceremonies to which the Psalmist manifests so much affection.

‡ The Israelites in this Psalm, thank GOD for having been delivered from some great calamity, probably from the Babylonish captivity, and pray to have their deliverance compleated. Hence we learn, that when GOD punishes his people for their sins, it is in order to reclaim them, and that his deliverance is always near those who obey his laws, upon whom he will assuredly bestow his best blessings, both temporal and spiritual.

thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving-kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Morning Prayer.

§ PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will

§ David being in great diſtreſs, begs of GOD above all things, that he may know, fear, and obey, him, and alſo that he may be delivered from his enemies according to his gracious promiſes; hence we learn to call upon GOD in affliction and diſtreſs, firmly confiding in his goodneſs and power, which are always exerted for thoſe who put their truſt in him; that we ſhould pray to GOD for grace to walk in his ways, and that we ſhould glorify his holy name, acknowledging that he is always ready to ſhew favour to thoſe that ſerve him.

praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

‖ PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

* PSAL. 88. *Domine Deus.*

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the low-

‖ This Pſalm, which was compoſed after the building of the temple, deſcribes the glory of Jeruſalem and the church of GOD, and foretells that all nations ſhould admire and wiſh to partake of the happineſs of GOD's people. Herein is alſo pointed out the glory of the chriſtian church, and that the moſt diſtant nations ſhould become worſhippers of the true GOD; a happineſs which we ourſelves enjoy, and for which we ought to return continual thanks to GOD.

* The Pſalmiſt ſeems here to be in the deepeſt diſtreſs, and almoſt in a ſtate of deſpair, on account of the violence and duration of his ſufferings and the terrors with which he was agitated, complaining that GOD did not hear his prayer. This may convince thoſe that fear GOD, when deeply afflicted, that the ſaints have undergone the like tryals, and therefore they ſhould pray to him for relief and patiently wait for his conſolation, which he will not fail to give them in due time.

† The

eſt pit : in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me : and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am ſo faſt in priſon : that I cannot get forth.

9 My ſight faileth for very trouble : Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead : or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving-kindneſs be ſhewed in the grave : or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark : and thy righteouſneſs in the land where all things are forgotten.

13 Unto thee have I cried, O Lord : and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul : and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die : even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me : and hid mine acquaintance out of my ſight.

Evening Prayer.

† PSAL. 89. *Miſericordias Domini.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord : with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever : thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen : I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever : and ſet up thy throne from one generation to another.

† The Pſalmiſt here deſcribes the majeſty, power, and goodneſs of GOD, in delivering the children of Iſrael out of Egypt, and the promiſe made with David to eſtabliſh his throne, both in his perſon and in his poſterity. He repreſents the calamitous ſtate of the kingdom of Judah at that time, and implores the compaſſion of the LORD. This ſhould excite all chriſtians to declare the power and faithfulneſs of GOD in the creation, in the government of the world, and the wonderful things he has done for his church; and it alſo ſhews that GOD protects kings and nations while they continue faithful to him; that he withdraws his protection when they diſobey his commandments; and that he chaſtiſes them in order to bring them back to their duty.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving-kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forſake my law : and walk not in my judgements;

32 If they break my ſtatutes, and keep not my commandments : I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him : nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever : and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon : and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed : and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant : and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges : and broken down his ſtrong holds.

40 All they that go by ſpoil him ; and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies : and made all his adverſaries to rejoice.

42 Thou haſt taken away the edge of his ſword : and giveſt him not victory in the battle.

43 Thou haſt put out his glory : and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened : and covered him with diſhonour.

45 Lord, how long wilt thou hide thyſelf, for ever : and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is : wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death : and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving-kindneſſes : which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have : and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed : Praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

† PSAL. 90. *Domine, refugium.*

LORD, thou haſt been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction : again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday : ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep : and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure : and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee : and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten ; and though men be ſo ſtrong, that they come to fourſcore years : yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days : that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt : and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon : ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou haſt plagued us : and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work : and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us : proſper thou the work of our hands upon us, O proſper thou our handy-work.

† Moſes, in this Prayer deſcribes the vanities and miſeries of human life, acknowledges that the ſins of the Iſraelites had occaſioned GOD's diſpleaſure againſt them, beſeeches him to give his people grace to make a good uſe of his corrections, and to conſider the vanities of this life, and prays for the return of GOD's favour, and that he would be pacified towards them. This Prayer was compoſed when abundance of the Iſraelites died in the wilderneſs, in conſequence of GOD's declaration, that all who went out of Egypt, above the age of twenty, ſhould die in the wilderneſs. See Numb. 14. We may learn hence, that life is at beſt but ſhort, that the miſeries of it are the conſequences of ſin, that we ſhould therefore learn to be wiſe, and fear GOD, and alſo aſpire to that immortality which is prepared by JESUS CHRIST our LORD, for all who by patient continuance in well-doing endeavour to attain it.

† We

† PSAL. 91. *Qui habitat.*

WHoſo dwelleth under the defence of the moſt High : ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold : my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter : and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers : his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night : nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs : nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand : but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold : and ſee the reward of the ungodly.

9 For thou, Lord, art my hope : thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee : neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee : to keep thee in all thy ways.

12 They ſhall bear thee in their hands : that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder : the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him : I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfy him : and ſhew him my ſalvation.

* PSAL. 92. *Bonum eſt confiteri.*

IT is a good thing to give thanks unto the Lord : and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving-kindneſs early in the morning : and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten

† We have in this Pſalm a lively repreſentation of the happineſs and ſafety which thoſe good people enjoy who continue in a courſe of duty, under the divine protection, ſo as to obtain the ſignal favour of being under a particular providence, by the inſtrumentality of GOD's holy angels. The whole Pſalm is applied to CHRIST and his Apoſtles, who having the joint intereſts of ſuperſtition and worldly grandeur to encounter, had a larger ſhare of the divine aſſiſtance for their comfort and ſupport in time of danger.

* This Pſalm was compoſed for the Sabbath-day; where the marvellous works of GOD are celebrated with great zeal and holy joy, the wiſe conduct of his providence is then ſet forth, by ſhewing, that though the wicked proſper for a-while they are puniſhed at laſt; whereas the righteous are finally happy. In thoſe inſtances, we may confirm the Pſalmiſt's obſervations by our own experience, hence drawing effectual motives for patience and reſignation to the will of Almighty GOD.

† This

ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking;

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Evening Prayer.

† PSAL. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began, hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

* PSAL. 94. *Deus ultionum.*

O Lord God to whom vengeance belongeth: thou God,

† This is a brief but magnificent Song of Praiſe, in which the Pſalmiſt celebrates GOD's power, greatneſs, and ſupremacy over all things; wherein the kingdom of the MESSIAH is alluded to, with the great purity, ſolidity, and piety of the Goſpel precepts.

* In this Pſalm the Iſraelites are introduced complaining of the terrible ſtraights to which they were redu-

to whom vengeance belongeth, ſhew thyſelf.

2 Ariſe thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge; ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law;

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance.

15 Until righteouſneſs turn again unto judgement: all ſuch as are true in heart, ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil-doers.

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them

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reduced by the cruelty of their enemies, whoſe impiety, inſolence, and blaſphemies, are enumerated; but the prophet adores the wiſdom and goodneſs of GOD in this national viſitation, foretelling the deliverance of the righteous and deſtruction of the wicked. Hence we may perceive, that it is no new thing for bad men to oppreſs and tyrannize over the good, to broach impious and atheiſtical tenets in ſupport of their violent proceedings, till they become terrible examples of GOD's judgements; while the patience, forbearance, and perſeverance of the righteous are finally rewarded.

† We

in their own malice : yea, the Lord our God ſhall deſtroy them.

Morning Prayer.

† PSAL. 95. *Venite, exultemus.*

O Come, let us ſing unto the Lord : let us heartily rejoice in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving : and ſhew ourſelves glad in him with pſalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worſhip, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his paſture, and the ſheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me : proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid : It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I ſware in my wrath : that they ſhould not enter into my reſt.

* PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new ſong : ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name : be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worſhip are before him : power and honour are in his ſanctuary.

† We have taken notice of this Pſalm where it occured in the Daily Morning Service, and ſhall only add, that the dreadful examples referred to in the Old Teſtament, ſhould lead us, who enjoy a more perfect Diſpenſation in that of the New, to be continually upon our guard, leſt we neglect the means of ſalvation which are day by day offered to us therein; above all things remembering that the reſt here ſpoken off is chiefly applicable to Chriſtians, of which the temporary reſt of Iſrael in Canaan was but a figure, as the author to the Hebrews has ſufficiently proved in the third and fourth chapters of that Epiſtle.

* This Pſalm invites all nations, tongues and people to bleſs, call upon, and worſhip the LORD as the only TRUE GOD; to celebrate his power and chearfully ſubmi themſelves to his righteous government; wherein the kingdom of CHRIST is plainly alluded to, and that righteouſneſs, peace, and happineſs, deſcribed in which it will conſiſt.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord, the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved; and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

† PSAL. 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, becauſe of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

† This Pſalm, as well as the following, is a pompous deſcription of GOD's omnipotence, majeſty, and the glory of his kingdom, to which is added a prophecy of the downfall of idolatry, ſin, and ſuperſtition, and likewiſe an exhortation to the faithful, that they would rejoice in thoſe advantages which the eſtabliſhment of CHRIST's kingdom would procure for them, both here and hereafter.

* This

Evening Prayer.

* PSAL. 98. *Cantate Domino.*

O Sing unto the Lord a new ſong : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himſelf the victory.

3 The Lord declared his ſalvation : his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael : and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands : ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp : ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms : O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world : and the people with equity.

† PSAL. 99. *Dominus regnavit.*

THE Lord is King, be the people never ſo impatient : he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion : and high above all people.

3 They ſhall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement, thou haſt prepared equity : thou haſt executed judgement and righteouſneſs in Jacob.

5 O magnify the Lord our God : and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name : theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar : for they kept his teſtimonies, and the law that he gave them.

* This Pſalm is a ſtriking exhortation to praiſe GOD; where the author has ſome ſignal deliverance of the Iſraelites more immediately in view; but the redemption of mankind, the promulgation of the Goſpel, and the final eſtabliſhment of Chriſt's kingdom, are ſublimely treated of, in a bold and figurative ſtyle, which is both very comprehenſive and highly poetical; particularly the latter part, where all nature is repreſented as burſting out into a ſong of triumph on the approach of the general Judgment, which cannot fail to impreſs on our minds a moſt grand idea of that important event.

† The Pſalmiſt here celebrates the glory and goodneſs of GOD for the deliverance wrought in behalf of Iſrael, in eſtabliſhing his kingdom among them, where particular mention is made of the mercies ſhewn to that people in the time of Moſes, Aaron, and Samuel. Hence we learn that it is the duty of every one to commemorate

8 Thou heardeſt them, O Lord our God : thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnify the Lord our God, and worſhip him upon his holy hill : for the Lord our God is holy.

‡ PSAL. 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God ; it is he that hath made us, and not we our ſelves : we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

* PSAL. 101. *Miſericordiam.*

MY ſong ſhall be of mercy and judgement : unto thee, O Lord, will I ſing.

2 O let me have underſtanding : in the way of godlineſs!

3 When wilt thou come unto me : I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs : there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me : I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour : him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach : I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land : that they may dwell with me.

9 Whoſo leadeth a godly life : he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe : he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

memorate particular bleſſings, in which, we of theſe kingdoms, are not a little intereſted, as we owe the exiſtence of our civil and religious liberties to many ſignal interpoſitions of divine providence.

‡ We have here an invitation to all mankind, of every denomination, to join in the praiſes of Almighty GOD as their Creator and preſerver, and to celebrate the riches of his goodneſs, truth, and mercy, with joyful hearts, gratefully remembering and chearfully acknowledging their whole dependence on his fatherly care and providence.

* The Royal Pſalmiſt here makes a religious vow to govern the people committed to his care with uprightneſs, and more eſpecially to diſcourage bad men, granting to the good, all the protection in his power. An excellent mirror this ; wherein magiſtrates may ſee and underſtand the duties pertaining to their office, as well as a good pattern for family government.

Morning Prayer.

§ PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that, becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be born, ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity: and

§ This is a Prayer for the captive Jews, in which they repreſent to GOD the deſolation of Jeruſalem and their deplorable ſtate, beſeeching him to re-eſtabliſh them in their priviledges, and profeſſing an entire truſt in his goodneſs. The whole Pſalm may be very properly applied to the decay of chriſtianity among us, and the hope which every good man entertains of it's future revival, according to the promiſe of our Saviour; to whom the author of the Epiſtle to the Hebrews applies the concluding verſes of this Pſalm.

† This

deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment;

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

† PSAL. 103. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving-kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the

† This is one of the moſt excellent Songs of Thankſgiving in the whole Book of Pſalms; here David calls up every intellectual and rational faculty to praiſe GOD for his beneficence; more eſpecially as it is diſplayed in the pardon of ſin; wherein the wonderful extent of the divine mercy is ſet forth under a variety of ſtrong imagery, ſufficient to raviſh the hearts of good men, on the contemplation of them, as well as to ſoften even the moſt obdurate ſinner at the thought of having offended ſuch boundleſs goodneſs.

Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon children's children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his, that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

† The Pſalmiſt here adores and celebrates the greatneſs and goodneſs of GOD, which are manifeſted in the works of creation and providence, deſcribing in an admirable manner, the power and wiſdom, by which he preſerves and governs ſo many creatures. Hence we may learn to conſider the marvellous works of the Almighty in the production and preſervation of all things, which may furniſh us at all times with motives for a firm truſt in his providence, and a grateful acknowledgment of his mercies.

Evening Prayer.

* PSAL. 104. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep, like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into

the rivers : which run among the hills.

11 All beaſts of the field drink thereof : and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation : and ſing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle : and green herb for the ſervice of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a chearful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord alſo are full of ſap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their neſts : and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats : and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons : and the ſun knoweth his going down.

20 Thou makeſt darkneſs, that it may be night : wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey : do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wiſdom haſt thou made them all; the earth is full of thy riches.

25 So is the great and wide ſea alſo : wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan : whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee : that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it : and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled : when thou takeſt away their breath, they die and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made : and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever : the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him : if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live : I will praiſe my God while I have my being.

34 And

34 And ſo ſhall my words pleaſe him : my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end : praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

* PSAL. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength : ſeek his face for evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant : ye children of Jacob his choſen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promiſe : that he made to a thouſand generations;

9 Even the covenant that he made with Abraham : and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law : and to Iſrael for an everlaſting teſtament;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they ſtrangers in the land.

13 What time as they went from one nation to another : from one kingdom to another people;

14 He ſuffered no man to do them wrong : but reproved even kings for their ſakes;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them : even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the

* In this Pſalm the Author excites the Iſraelites to celebrate GOD's power, goodneſs and faithfulneſs, relating what he had done for their fathers, with an abſtract of the multiplied mercies ſhewn to the patriarchs, and their deliverance out of Egypt, with' the final ſettlement of Iſrael in the Land of Promiſe. We are hereby taught, that GOD always takes care of his faithful followers; that in all times he has wrought great [wonders for them. This ſhould ſtrengthen our belief, that he will do the ſame for us, if we are obedient to him, that he did for his antient people, and ſtir up our thankfulneſs for the peculiar bleſſings we enjoy as chriſtians; and as the mercies GOD ſhewed the Jews, were in order that they might obſerve his ſtatutes, ſo his beſtowing any favour upon us is to engage our future obedience.

ſtocks : the iron entered into his ſoul.

19 Until the time came that his cauſe was known : the word of the Lord tried him.

20 The king ſent and delivered him : the prince of the people let him go free.

21 He made him lord alſo of his houſe : and ruler of all his ſubſtance;

22 That he might inform his princes after his will : and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt : and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly : and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people : and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant : and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them : and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and ſlew their fiſh.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He ſpake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-ſtones for rain : and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees : and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſshoppers came, and caterpillers innumerable : and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land : even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold : there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He ſpread out a cloud to be a covering : and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out : ſo that rivers ran in the dry places.

41 For why? he remembered his holy promiſe : and Abraham his ſervant.

42 And he brought forth his people with joy : and his choſen with gladneſs;

43 And gave them the lands of the heathen : and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes : and obſerve his laws.

Evening

Evening Prayer.

* PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord : or ſhew forth all his praiſe ?

3 Bleſſed are they that alway keep judgement : and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people : O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen : and rejoice in the gladneſs of thy people, and give thanks with thine inheritance.

6 We have ſinned with our fathers : we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance : but were diſobedient at the ſea, even at the Red ſea.

8 Nevertheleſs, he helped them for his Name's ſake : that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up : ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand : and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and ſang praiſe unto him.

13 But within a while they forgat his works : and would not abide his counſel ;

14 But luſt came upon them in the wilderneſs : and they tempted God in the deſert.

15 And he gave them their deſire : and ſent leanneſs withal into their ſoul.

16 They angered Moſes alſo in the tents : and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worſhipped the molten image.

20 Thus they turned their glory :

* We have in this Pſalm, a narrative and confeſſion of the ſins and murmurings which the Iſraelites were ſo remarkably guilty of in the wilderneſs, and in the courſe of their ſettlement at Canaan, with the ſeveral chaſtiſements inflicted upon them, and peculiar marks of GOD's goodneſs on their repentance; matters of great moment, whether we regard the immediate edification of the Jews for whom it was written, or even chriſtians, who ought to take warning by theſe examples.

into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done ſo great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap : to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand againſt them : to overthrow them in the wilderneſs ;

27 To caſt out their ſeed among the nations : and to ſcatter them in the lands.

28 They joined themſelves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then ſtood up Phinees, and prayed : and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs : among all poſterities for evermore.

32 They angered him alſo at the waters of ſtrife : ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they provoked his ſpirit : ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen : as the Lord commanded them.

35 But were mingled among the heathen : and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay : yea, they offered their ſons and their daughters unto devils ;

37 And ſhed innocent blood, even the blood of their ſons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people : inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppreſſed them : and had them in ſubjection.

42 Many a time did he deliver them : but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Nevertheleſs, when he ſaw their adverſity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the

multitude

multitude of his mercies : yea, he made all thoſe that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end : and let all the people ſay, Amen.

Morning Prayer.

§ PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy:

3 And gathered them out of the lands, from the eaſt, and from the weſt : from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way : and found no city to dwell in;

5 Hungry and thirſty : their ſoul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their diſtreſs.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men!

9 For he ſatisfieth the empty ſoul : and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs, and in the ſhadow of death : being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

14 For he brought them out of dark-

§ This Pſalm is a moſt admirable compoſition, repreſenting, in the ſublimeſt ſtrains of poetry, the proceeding of divine providence, which puts men upon the tryal of their faith and patience, by various and great troubles. Theſe are exemplified by inſtances of perſons loſt in uncultivated deſarts; of others in priſon, or viſited with ſickneſs; of others in great danger of periſhing by ſtorms at ſea. Mention is alſo made of famines, droughts, public revolutions, &c. in all which the wiſdom and juſtice of GOD are ſet forth to admiration, and men are called upon to magnify GOD's goodneſs in all things: A very inſtructive and pious leſſon, which the Pſalmiſt concludes every wiſe man will learn by heart; and it may be affirmed, that the more we reflect on what happens in the world, either to ourſelves or others, ſo much the better we ſhall diſcern the finger of GOD in every occurrence, and be ready to cry out, *O that men would therefore praiſe the* LORD *for his goodneſs, and for his wonderful works to the children of men!*

neſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs?

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in;

37 That

37 That they may ſow their land, and plant vineyards : to yield them fruits of increaſe.

38 He bleſſed them ſo that they multiply exceedingly : and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed and brought low : through oppreſſion, through any plague or trouble ;

40 Though he ſuffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery : and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice : and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things : and they ſhall underſtand the loving-kindneſs of the Lord.

Evening Prayer.

‖ PSAL. 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp : I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine : Ephraim alſo is the ſtrength of my head.

9 Judah is my law-giver, Moab is my waſh-pot : over Edom will I caſt out my ſhoe, upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city : and who will bring me into Edom ?

11 Haſt not thou forſaken us, O God : and wilt not thou, O God, go forth with our hoſts ?

12 O help us againſt the enemy : for vain is the help of man.

13 Through God we ſhall do

‖ The Pſalmiſt here praiſes God with great fervency, imploring his aſſiſtance, and promiſing himſelf that the divine help will render him victorious over all his enemies; but allowance is here to be made for the different tempers of the Law and the Goſpel, if David's zeal for the Jewiſh worſhip is propoſed as a pattern to chriſtians.

great acts : and it is he that ſhall tread down our enemies.

* PSAL. 109. *Deus laudum.*

HOld not thy tongue, O God of my praiſe : for the mouth of the ungodly, yea the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues : they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they now take my contrary part : but I give myſelf unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned : and let his prayer be turned into ſin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherleſs : and his wife a widow.

9 Let his children be vagabonds and beg their bread : let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath : and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him : nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed : and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord : and let not the ſin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth;

15 And that, becauſe his mind was not to do good : but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him : he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment : and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the

* Here David deſcribes the malice and injuſtice of his enemies, and foretells their final ruin; where it muſt be obſerved, that a perverſe uſe may be made of this Pſalm, by ſuppoſing chriſtians may be allowed to utter imprecations againſt their enemies; for beſides, that this is contrary to the expreſs words of our Saviour, we have this further reaſon againſt ſuch a practiſe, that David ſpeaks in the quality of a Prophet, foretelling rather than deſcribing the deſtruction of his enemies; and we may obſerve, that even in his common practiſe he returned good for evil, ſparing Saul's life when he was in his power, and bleſſing GOD that he was prevented from taking vengeance on Nabal.

† This

Lord unto mine enemies : and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name : for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor : and my heart is wounded within me.

22 I go hence like the ſhadow that departeth : and am driven away as the graſshopper.

My knees are weak through faſting : my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them : they that looked upon me ſhaked their heads.

25 Help me, O Lord my God : O ſave me according to thy mercy.

26 And they ſhall know how that this is thy hand : and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou : and let them be confounded that riſe up againſt me; but let thy ſervant rejoice.

28 Let mine adverſaries be clothed with ſhame : and let them cover themſelves with their own confuſion as with a cloke.

29 As for me I will give great thanks unto the Lord with my mouth : and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor : to ſave his ſoul from unrighteous judges.

Morning Prayer.

† PSAL. 110. *Dixit Dominus.*

THE Lord ſaid unto my Lord : Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion : be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip : the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent : Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand : ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies : and ſmite in ſunder the heads over divers countries.

† This Pſalm is a ſublime, prophetical deſcription of CHRIST's exaltation, the glory and dignity of his kingly, prophetical, and prieſtly office, whereby he ſhould eſtabliſh an everlaſting diſpenſation of peace and righteouſneſs. Hence we may be led to meditate on the excellency of the Goſpel, and pray, that GOD would fulfil his promiſe of haſtening the kingdom of our Saviour, to the ſubduing all the enemies of that peace and righteouſneſs which diſtinguiſh its divine eſtabliſhment.

‡ This

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

‡ PSAL. 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

§ PSAL. 112. *Beatus vir.*

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is eſtabliſhed, and will

‡ This is a Song of Praiſe, wherein the wonderful works of GOD are celebrated, more eſpecially in the temporal and ſpiritual mercies which he had beſtowed upon the people of Iſrael. Hereby we may be excited to praiſe GOD for our own national mercies, and ſtir up our acquaintance to this acknowledged duty by our example, after the manner of the Pſalmiſt, always remembering that ſound maxim laid down as the ſum and ſubſtance of David's experience; namely, *that the fear of* GOD *is the beginning of wiſdom, and the practice of his commandments it's perfection.*

§ The character and proſperity of a good man are ſet forth in this Pſalm, with the temporal bleſſings attending a right uſe of worldly ſubſtance, for the encouragement of liberal and beneficent actions.

not ſhrink : until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor : and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him : he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

* PSAL. 113. *Laudate, pueri.*

PRaiſe the Lord, ye ſervants : O praiſe the name of the Lord.

2 Bleſſed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praiſed : from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high : and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire;

7 That he may ſet him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep houſe : and to be a joyful mother of children.

Evening Prayer.

† PSAL. 114. *In exitu Iſrael.*

WHEN Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people;

2 Judah was his ſanctuary : and Iſrael his dominion.

3 The ſea ſaw that, and fled : Jordan was driven back.

4 The mountains ſkipped like rams : and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt : and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams : and ye little hills, like young ſheep?

7 Tremble, thou earth, at the preſence of the Lord : at the preſence of the God of Jacob;

8 Who turned the hard rock into a ſtanding water : and the flint-ſtone into a ſpringing well.

* The Pſalmiſt here invites all the true worſhippers of GOD to celebrate his praiſes, and compoſes a ſhort Song on his wonderful attributes, particularly urging the extent of his greatneſs, goodneſs, and condeſcenſion.

† Here is the ſublime Ode, or Song of Triumph, No. 22. compoſed on the wonderful deliverance of Iſrael out of Egypt, their paſſage through the ſea and over Jordan into the Promiſed Land. The grandeur of the ſtyle is equal to thoſe events which it celebrates, and the imagery keeps riſing till it ends in the boldeſt thought that ever was conceived.

‡ PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe : for thy loving mercy, and for truth's ſake.

2 Wherefore ſhall the heathen ſay : Where is now their God?

3 As for our God, he is in heaven : he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold : even the work of men's hands.

5 They have mouths, and ſpeak not : eyes have they, and ſee not.

6 They have ears and hear not : noſes have they, and ſmell not.

7 They have hands, and handle not ; feet have they, and walk not : neither ſpeak they through their throat.

8 They that make them are like unto them : and ſo are all ſuch as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord : he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord : both ſmall and great.

14 The Lord ſhall increaſe you more and more : you and your children.

15 Ye are the bleſſed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord : neither all they that go down into ſilence.

18 But we will praiſe the Lord : from this time forth for evermore. Praiſe the Lord.

‡ The Pſalmiſt here praiſes GOD for the national bleſſings and proſperity beſtowed on the Iſraelites, inveighing againſt the folly of idolatry, and expoſing the heatheniſh ſuperſtition, and ſetting forth the advantages enjoyed by worſhippers of the true GOD, evermore reſting on his protection, depending on his bounty, and remaining under his covenant.

Morning Prayer.

§ PSAL. 116. *Dilexi quoniam.*

I Am well pleaſed : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed

§ This is one of the Pſalms uſually recited at the Churching of Women, and is a very good model for Thankſgiving in public or even in private, after a recovery from ſickneſs or trouble of mind; it is likewiſe ſeaſonable upon any change of circumſtances for the better, when perſons have ſuffered perſecution, loſſes, or other ſharp trials.

* This

me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs; and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

* PSAL. 117. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more toward us: and the truth of the Lord endureth for ever. Praiſe the Lord.

† PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs: that his mercy endureth for ever.

* This ſhort Exhortation to praiſe GOD, becauſe of his goodneſs and mercy, as it is directed to all people, more eſpecially relates to the times of the Goſpel, wherein thoſe gracious and beneficent attributes are more immediately diſplayed.

† This is one of the Pſalms which the Jews ſung at their ſolemn feaſts, where they rendered thanks for public bleſſings and private mercies. The latter part of the Pſalm is applied by our Saviour, to himſelf, as a famous prophecy of CHRIST's being rejected by the Jewiſh rulers.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my ſide : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord : than to put any confidence in man.

9 It is better to truſt in the Lord : than to put any confidence in princes.

10 All nations compaſſed me round about : but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide : but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall : but the Lord was my help.

14 The Lord is my ſtrength and my ſong : and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live : and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteouſneſs : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me : and art become my ſalvation.

22 The ſame ſtone which the builders refuſed : is become the head ſtone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord : we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light : bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

* PSAL. 119. *Beati immaculati.*

BLeſſed are thoſe that are undefiled in the way : and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies : and ſeek him with their whole heart.

3 For they who do no wickedneſs : walk in his ways.

4 Thou haſt charged : that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct : that I might keep thy ſtatutes!

6 So ſhall I not be confounded : while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I ſhall have learned the judgements of thy righteouſneſs.

8 I will keep thy ceremonies : O forſake me not utterly.

In quo corriget?

WHerewithal ſhall a young man cleanſe his way : even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord : O teach me thy ſtatutes.

5 With my lips have I been telling : of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies : as in all manner of riches.

7 I will talk of thy commandments : and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes : and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant : that I may live, and keep thy word.

2 Open thou mine eyes : that I may ſee the wondrous things of thy law.

* The one hundred and nineteenth Pſalm is an admirable deſcription of the excellency of GOD's laws, and the happineſs which thoſe enjoy who faithfully obſerve them; it is remarkable throughout for the ſpirit of piety, and fervent devotion, interſperſed with ſhort ejaculations, excellent prayers, and divers incitements to practical religion, from all which we may reap great profit; provided we attend to it with a devout frame of mind.

There is a remarkable circumſtance in the original, where the parts which are named after the letters of the Hebrew alphabet begin, each line of a part with the ſame letter, like what is called an Acroſtic Verſe.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgements.

5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellers.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgements have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LET thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembered thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now I have kept thy word.

4 Thou art good and gracious : O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me : than thouſands of gold and ſilver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me, and faſhioned me : O give me underſtanding that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me : becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right : and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort : according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded; for they go wickedly about to deſtroy me : but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies : be turned unto me.

8 O let my heart be found in thy ſtatutes : that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation : and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word : ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke : yet do not I forget thy ſtatutes.

4 How many are the days of thy ſervant : when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they perſecute me falſly; O be thou my help.

7 They had almoſt made an end of me upon earth : but I forſook not thy commandments.

8 O quicken me after thy loving-kindneſs : and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another : thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things ſerve thee.

4 If my delight had not been in thy law : I ſhould have periſhed in my trouble.

5 I will never forget thy commandments : for with them thou haſt quickened me.

6 I am thine; O ſave me : for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me : but I will conſider thy teſtimonies.

8 I ſee that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi.

LORD, what Love have I unto thy law : all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies : for they are ever with me.

3 I have more underſtanding than my teachers : for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged : becauſe I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not ſhrunk from thy judgements : for thou teacheſt me.

7 O how ſweet are thy words unto my throat : yea, ſweeter than honey unto my mouth!

8 Through thy commandments I get underſtanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed : to keep thy righteous judgements.

3 I am troubled above meaſure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord, and teach me thy judgements.

5 My ſoul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a ſnare for me : but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and ſhield : and my truſt is in thy word.

3 Away from me, ye wicked : I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live : and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe : yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt trodden down all them that depart from thy ſtatutes : for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs : therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right : O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health : and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy : and teach me thy ſtatutes.

5 I am thy ſervant; O grant me underſtanding : that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have deſtroyed thy law.

7 For I love thy commandments : above gold and precious ſtone.

8 Therefore hold I ſtraight all thy commandments : and all falſe ways I utterly abhor.

Mirabilia.

THY teſtimonies are wonderful : therefore doth my ſoul keep them.

2 When thy word goeth forth : it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word : and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful

ful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant; and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement!

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes;

2 Yea, even unto thee do I call: help me and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, have I known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

OConſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors

transgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindneſs.

8 Thy word is true from everlaſting: all the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant; for I do not forget thy commandments.

Morning Prayer.

* PSAL. 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

* The Prophet begs of God to defend him from the deceits and calumnies of the wicked, complaining that he is compelled to live among them: Hence we may obſerve, that good men may, with great reaſon, expect the divine protection when they are aſperſed or diſtreſſed by the wicked, though it is a great affliction to have any intercourſe with ſuch people; and the righteous often look forward, wiſhing for the time of their deliverance.

† The

4 Wo is me, that I am conſtrained to dwell with Meſech : and to have my habitation among the tents of Kedar!

5 My ſoul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof : they make them ready to battle.

* PSAL. 121. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved : and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the ſun ſhall not burn thee by day : neither the moon by night.

7 The Lord ſhall preſerve thee from all evil : yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in : from this time forth for evermore.

† PSAL. 122. *Lætatus ſum.*

I Was glad when they ſaid unto me : We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates : O Jeruſalem.

3 Jeruſalem is built as a city : that is at unity in itſelf.

4 For thither the tribes go up, even the tribes of the Lord : to teſtify unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement : even the ſeat of the houſe of David.

3 O pray for the peace of Jeruſalem : they ſhall proſper that love thee.

7 Peace be within thy walls : and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes : I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God : I will ſeek to do thee good.

* The Pſalmiſt here declares his firm truſt in providence, being fully perſuaded that GOD would always watch for the ſafety of his faithful people; a very proper reflection for ſuch as have a pious turn of mind, and attend to the daily worſhip of GOD in a time of public calamity.

† The great zeal which David expreſſes for the temple and city of Jeruſalem, with the vows he made on this occaſion, afford us this inſtruction, that princes, magiſtrates, and even private perſons ought to intereſt themſelves in the public tranquility, praying for the good of civil ſociety; but above all for the advancement of true religion, joining to their petitions every endeavour to render the ſervice of GOD pure, peaceable, and edifying.

* PSAL. 123. *Ad te levavi.*

UNTO thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

† PSAL. 124. *Niſi quia Dominus.*

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

‡ PSAL. 125. *Qui confidunt.*

THEY that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

* Thoſe who are expoſed to the contempt, perſecution and cruelty of the wicked, ſhould from this Pſalm ſeek relief from the LORD, only placing all their truſt in his ſuccour; believing that GOD will never forſake thoſe who ſerve him faithfully, ſuffer patiently, and perſevere in the courſe of their duty to the end of their lives, without being tempted to diſtruſt his mercy and providence, whatever ſtrong motives they may ſeem to have for ſuch a conduct.

† The faithful among the Jews here return thanks to God for having delivered them on ſo many occaſions, acknowledging, that, without his protection, they would have been deſtroyed long before that time; all which we may, with better reaſon, apply to the care which God takes of the faithful among Chriſtians, as they have more enemies to ſtruggle with and greater degrees of virtue to attain, in oppoſition to the joint intereſts of worldly grandeur, ſin, and ſuperſtition.

‡ This Pſalm repreſents to us in a few words, that thoſe who fear God, and put their truſt in him, are happy in the conſideration of his favour and mercy; that if he ſuffers them to be afflicted, he regards their weakneſs, ſhortens the time of their troubles, or gives them ſtrength to bear up againſt them, and patience to wait for the accompliſhment of his holy will, while the unſtable and preſumptuous are in danger of being ſuddenly cut off in their ſins.

* This

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil-doers; but peace ſhall be upon Iſrael.

Evening Prayer.

* PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

† PSAL. 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

‡ PSAL. 128. *Beati omnes.*

BLeſſed are all they that fear the Lord: and walk in his ways.

* This is a ſong of thankſgiving, in which the Jewiſh Church praiſes God for their deliverance out of captivity; but we ſee that thoſe eſſentials of Chriſtianity are inſiſted upon, which reduce the mind to calmneſs, meekneſs, and patience, with a grateful acknowledgment of God's manifold mercies.

† Here is an intimation to parents, maſters and governors, that the diſpoſal of all events is in the hand of providence; and therefore they ſhould not depend ſo much upon their own care and vigilance as on the bleſſing of Almighty God. The Pſalmiſt gives an inſtance in the having a numerous offspring, which he aſcribes more to the divine beneficence, than human endeavours.

‡ This Pſalm is appointed to be ſaid or ſung at the declaration of nuptials, upon going up to the communion-table, where the happineſs of good people is ſet forth, and the temporal bleſſings they enjoy, while God proſpers their honeſt endeavours, giving them children and a numerous poſterity. Hence we may learn, that even the temporal bleſſings we enjoy are, in ſome meaſure, a conſequence of that ſobriety, honeſty, and induſtry, which religion recommends more effectually than any conduct founded upon mere worldly policy.

* The

2 For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe;

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

7 Yea, that thou ſhalt ſee thy children's children: and peace upon Iſrael.

* PSAL. 129. *Sæpe expugnaverunt.*

MANY a time have they fought againſt me from my youth up: may Iſrael now ſay;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by, ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

† PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

* The faithful among the Iſraelites acknowledge in this Pſalm, that though they had been often perſecuted, GOD had never forſaken them; whereas, their enemies ſhould find all their contrivances end in their own deſtruction; which ought to confirm us in the belief, that the divine providence will never forſake the cauſe of good men, but make them finally happy.

† This is one of the penitential Pſalms, wherein David implores the mercy of God, and pardon for his ſins, declaring, that he puts all his truſt in the goodneſs of the Lord. Hence we may learn, that if God ſhould deal with us according to his ſtrict juſtice, our caſe would be deplorable; wherefore we ought, with the deepeſt humility, to caſt ourſelves upon GOD's mercy. We may alſo obſerve, that he is more inclined to pardon than we may imagine, intimating herein his gracious intention to afford us every encouragement, as well as frequent opportunities of amendment.

* The

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

* PSAL. 131. *Domine, non eſt.*

LORD, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me;

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Morning Prayer.

† PSAL. 132. *Memento, Domine,*

LORD, remember David: and all his trouble;

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed:

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his foot-ſtool.

8 Ariſe, O Lord, into thy reſting-place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant David's ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

* The Pſalmiſt's ſentiments, in this ſhort compoſition, are very ſimilar to thoſe of the Goſpel; from both which we learn, that meekneſs, docility, innocence, and ſimplicity, are what muſt recommend us to the favour of Almighty GOD.

† This is a repetition of a vow which David made to build the Temple, as a repoſitory for the ark of the covenant; where we may obſerve his remarkable zeal for the honour of GOD, and the beauty of holineſs exhibited in his ſervice. Hence magiſtrates and perſons in authority may learn to conſider the public worſhip of the Deity, as falling more immediately under their care and protection, not only as a main branch of their duty, but alſo as a reaſonable ground whereon they ſhould expect the proſperity of all thoſe committed to their charge.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfy her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoice and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

* PSAL. 133. *Ecce, quam bonum!*

BEhold, how good and joyful a thing it is: brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

† PSAL. 134. *Ecce nunc.*

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

‡ PSAL. 135. *Laudate Nomen.*

OPraiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in

* We have an excellent deſcription here of the benefits which accrue to ſociety from unanimity among thoſe of the ſame community. Happy are the people who experience its good effects, and more happy thoſe individuals, who are conſcious of contributing all in their power to promote this beneficent temper.

† This is one of the ſhort ſongs of praiſe uſed in the ſervice of the Temple, where the miniſters, in their regular courſes by night, are excited to praiſe God, and bleſs the people.

‡ The ſubject of the former Pſalm is here enlarged upon, wherein is ſet forth GOD's choice of Iſrael to be a peculiar people, his wonderful works in the creation and preſervation of all things. His miracles at the Red-ſea, in the deſart, and Canaan, concluding with a ſtriking contraſt between the heatheniſh ſuperſtition and the worſhip of the TRUE GOD.

earth : in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt : both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt : upon Pharaoh, and all his ſervants.

10 He ſmote divers nations : and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever : ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold : the work of men's hands.

16 They have mouths, and ſpeak not : eyes have they, but they ſee not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael : praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi : ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion : who dwelleth at Jeruſalem.

Evening Prayer.

‖ PSAL. 136. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wiſdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

‖ The ſame ſubject is here farther inſiſted upon in a ſublime enumeration of GOD's divine attributes, acts, and miraculous powers, exerted for the preſervation of his choſen people, where the chorus of every verſe excites us with one accord to magnify GOD for his infinite mercies.

‡ This

7 Who hath made great lights : for his mercy endureth for ever.

8 The ſun to rule by day : for his mercy endureth for ever.

9 The moon and the ſtars to govern the night : for his mercy endureth for ever;

10 Who ſmote Egypt with their firſt-born : for his mercy endureth for ever;

11 And brought out Iſrael from among them : for his mercy endureth for ever;

12 With a mighty hand and ſtretched-out arm : for his mercy endureth for ever.

13 Who divided the Red ſea in two parts : for his mercy endureth for ever;

14 And made Iſrael to go thro' the midſt of it : for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the Red ſea : for his mercy endureth for ever.

16 Who led his people through the wilderneſs : for his mercy endureth for ever.

17 Who ſmote great kings : for his mercy endureth for ever;

18 Yea, and ſlew mighty kings : for his mercy endureth for ever;

19 Sehon king of the Amorites : for his mercy endureth for ever;

20 And Og the king of Baſan : for his mercy endureth for ever;

21 And gave away their land for an heritage : for his mercy endureth for ever;

22 Even for an heritage unto Iſrael his ſervant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all fleſh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

‡ PSAL. 137. *Super flumina.*

BY the waters of Babylon we ſat down, and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away cap-

‡ This is an affecting deſcription of the miſeries which the Jews ſuffered at Babylon, during the captivity, when taunted with their former proſperity, and required to ſing ſome one of the Songs uſed in divine worſhip at Jeruſalem. Nothing can be more pathetic, than the manner which the Pſalmiſt has choſen to introduce and continue the whole ſubject, by way of narrative; and the peculiar character of the Jews is as ſtrongly marked as poſſible; extreamly attached to their religious

tive, required of us then a ſong, and melody in our heavineſs: Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lord's ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be that taketh thy children: and throweth them againſt the ſtones.

† PSAL. 138. *Confitebor tibi.*

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving-kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me: and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving-kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

Morning Prayer.

‡ PSAL. 139. *Domine, probaſti.*

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine

religious worſhip and beloved City, they ſeemed inſenſible to every thing but the downfal of thoſe who had inſulted them in their diſtreſs, and the preſent bitter circumſtance which detained them in a land where they could expect no future eſtabliſhment.

† David being inſpired with a holy zeal declares that he will praiſe God openly for all his favours, exciting all kings and nations to join with him, while he celebrates the divine mercy, and implores the continuance of God's protection.

‡ In this Pſalm David ſolemnly acknowledges God's omnipreſence and omniſcience, adoring his infinite wiſdom in the formation of man, and declaring, that the contemplation thereof would always excite him to a religious

up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect : and in thy book were all my members written;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them!

18 If I tell them they are more in number than the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord,

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ligious observation of his laws, He then commits his cause to GOD, and openly discountenances the wicked, by chasing the workers of iniquity out of his presence. The whole Psalm requires our sincerest attention, teaching us, from the consideration of God's infinitude, immensity, and omniscience, that it is impossible to escape his notice, to deceive his wisdom, or evade his justice; wherefore, we must be circumspect in all our actions, upright in our intentions, and above all things, modest in our expectations, that we may be accounted worthy objects of his mercy; who has declared that he will pardon the humble and penitent, but execute strict justice on the haughty and obdurate.

that

that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

* PSAL. 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent: adder's poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

† PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, haſte thee unto me: and conſider

* David intreats GOD to defend him from the wiles and malice of thoſe who ſought his ruin, denouncing the divine vengeance againſt them. Chriſtians would do well to imitate him in the faith which he every where teſtifies in GOD's providence and protection; but they ought to remember, that the ſpirit of reſentment, with which he was often tranſported, might be allowable in him, as a king, a prophet, and one zealous for the true worſhip, when idolatry was in danger of getting the upperhand; all which may excuſe him, but cannot countenance us to wiſh for vengeance on our enemies.

† David beſeeches GOD in this Pſalm, to receive his prayer and keep him from apoſtacy, confiding in the divine help, and committing his cauſe to GOD's righteous judgement. The whole is interſperſed with profitable remarks and excellent maxims, on the conduct which religious perſons ought to obſerve, in the unavoidable intercourſe which they have with men of cunning, ſelfiſh, or brutal characters.

my

my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe : and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places : that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever eſcape them.

Evening Prayer.

*PSAL. 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him : and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path : in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked alſo upon my right hand : and ſaw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid : Thou art my hope, and my portion in the land of the living.

7 Conſider my complaint : for I am brought very low.

8 O deliver me from my perſecutors : for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name : which thing if thou wilt

* David being purſued by Saul, hid himſelf in the cave of Addullam, and compoſed this Pſalm upon that occaſion, praying GOD to aſſiſt him, and vowing to return him a due acknowledgement of praiſe on his deliverance. The event teaches us, that God is the beſt reſource in trouble, and the righteous may confidently depend upon his aſſiſtance, in proportion to their former zeal for his true worſhip, their faithful dependance upon him, and earneſt prayer for his aſſiſtance in the time of adverſity, and full purpoſe of dedicating themſelves to his ſervice for the future.

grant

grant me, then ſhall the righteous reſort unto my company.

† PSAL. 143. *Domine, exaudi.*

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee, as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving-kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble;

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Morning Prayer.

* PSAL. 144. *Benedictus Dominus.*

BLESSED be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight.

† Here the royal Pſalmiſt humbles himſelf before God, confeſſing his ſins and bewailing his deplorable condition, expoſed to a violent and unjuſt perſecution. He concludes with requeſting the light of GOD's Holy Spirit to direct him in his actions, and extricate him out of the difficulties to which he was reduced. The Pſalm is more particularly remarkable for that ſound concluſion contained in the ſecond verſe, *For in thy ſight ſhall no man living be juſtified:* A concluſion, which is the very baſis of the Goſpel, and which every man may diſcern by the mere light of reaſon only; ſo that we are without excuſe, if we arrogantly claim to ourſelves, the merit of good actions, not conſidering the many breaches of our expreſs duty, which every one's experience can furniſh them with, thus depriving ourſelves of the benefits ariſing from the divine mercy. What is this but expoſing ourſelves wilfully to the rigid ſcrutiny of GOD's juſtice?

* This is a ſong of thankſgiving, for the victories which David had obtained over his enemies, with a prayer for the proſperity of Iſrael; from whence we may learn to return thanks for whatſoever ſucceſſes we receive, and aſcribe them to the divine protection which we enjoy; together with other public bleſſings, praying for their continuance, if we would hope for this upon any reaſonable foundation.

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt : who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him : or the ſon of man, that thou ſo regardeſt him!

4 Man is like a thing of nought : his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them : ſhoot out thine arrows, and conſume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity : and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God : and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings : and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children : whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants : and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full, and plenteous with all manner of ſtore : that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay : no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe : yea, bleſſed are the people who have the Lord for their God.

† PSAL. 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed : there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worſhip : thy glory, thy praiſe, and wondrous works;

† We have here one of the moſt excellent ſongs of praiſe in the whole Book of Pſalms, where David celebrates with great zeal and affection, the greatneſs, power, and juſtice of the Deity; but eſpecially his goodneſs towards all men, and the love which he bears towards all who worſhip him in ſincerity: A compoſition worthy the ſerious peruſal of Chriſtians; as they have more lively tokens of GOD's goodneſs and mercy in the Goſpel, than any Jew could boaſt of with all their national privileges.

6 So that men ſhall ſpeak of the might of thy marvellous acts : and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed : and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful : long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praiſe thee, O Lord : and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom : might be known unto men.

13 Thy kingdom is an everlaſting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand : and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him : he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him : but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord : and let all fleſh give thanks unto his holy Name for ever and ever.

§ PSAL. 146. *Lauda, anima mea.*

PRAISE the Lord, O my ſoul; while I live will I praiſe the Lord : yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth : and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help : and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is : who keepeth his promiſe for ever;

§ The Pſalmiſt here vows to ſpend his life in GOD's ſervice, adviſing us to truſt in the LORD only, who is governor of the world, and takes particular care of the righteous. Hence we may learn, that the beſt reſource in trouble is GOD Almighty, and that it is folly to truſt in human aid; ſince the true happineſs depends only on the obſervance of our duty, and a perfect reliance upon the divine goodneſs.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer.

‖ PSAL. 147. *Laudate Dominum.*

O Praiſe the Lord; for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

‖ Here the Iſraelites are exhorted to praiſe God for the wonders of creation, and the favours which he had ſhown them; from which we may learn, to adore the wiſdom of God in the works of creation and providence, to which all our enjoyments may be referred, both reſpecting time and eternity.

16 He giveth ſnow like wool: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

* PSAL. 148. *Laudate Dominum.*

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpeak the word, and they were made; he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattle: worms and feathered fowls;

11 Kings of the earth, and all people: princes, and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people; all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

† PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

* We are here taught, that it is GOD who has created, preſerved, and who governs all things that are in heaven, or upon the earth, the angels, the ſun, the moon, and the ſtars; that it is by his will, that fire, hail, ſnow, winds, and mountains, trees, and living creatures, do produce their ſeveral effects; but above all it is granted to mankind, to know and bleſs him; in which happy employment, ſmall and great, men and women, young and old, ought to join each in their particular ſtations, to ſet forth the goodneſs of God with great zeal and alacrity.

† This is a Pſalm of praiſe for the particular deliverances and victories which God had granted to Iſrael; from the conſideration of which, we may learn to commemorate

5 Let the ſaints be joyful with glory: let them rejoice in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

‡ PSAL. 150. *Laudate Dominum.*

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

morate our own national ſucceſſes, and acknowledge the many viſible interpoſitions of providence in favour of theſe kingdoms.

‡ The Iſraelites and all good men are here excited to praiſe God with the inſtruments of muſick uſed in the Jewiſh worſhip, where every thing that can utter a ſound is ſummoned to join in one grand chorus, and hymn the Deity. May we contribute our parts to this generally acknowledged duty, that after having praiſed God upon earth, we may glorify him eternally in the heavens.

The End of the Pſalms.

* FORMS of PRAYER to be uſed at SEA.

The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.

¶ *Theſe two following † Prayers are to be alſo uſed in His Majeſty's Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds, until day and night come to an end; Be pleaſed to receive into thy almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy; that we may be a ſafeguard unto our moſt gracious Sovereign Lord King GEORGE, and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorify thy holy Name, thro' Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in Storms at Sea.*

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy Commandments: But now we ſee how terrible thou art in all thy works of

* Theſe Forms were added to the Common Prayer upon the Review; and it is to be wiſhed, that the uſe of them in the Fleets of Great Britain was more ſeriouſly attended to, which can only be done by the example of ſuperior officers, and the choice of ſober, grave, and ſenſible men, for chaplains to the Ships of War; men of equal courage and prudence, who neither want addreſs to win over the unthinking by mildneſs, with good and ſound advice, nor proper firmneſs to repel the groſs inſults which are ſometimes caſt upon religion, by thoſe who nevertheleſs expect all that obedience from their inferiors; which is beſt ſecured by its wiſe and orderly appointments.

† It ſeems by this Rubric, that theſe two Prayers are conſtantly uſed with the Service, and that the other prayers, thankſgivings, &c. are to be introduced at the direction of the Chaplain, as occaſion ſerves.

wonder;

wonder; the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this:*

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we being delivered from this diſtreſs, may live to ſerve thee, and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour, thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity; that thou wouldeſt take thy cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance; but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

*Short Prayers for ſingle * Perſons that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.*

General Prayers.

LORD, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made, and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower

* This is a very wiſe order; as the duty of working the ſhip, or attending to a man's ſtation, in the time of action, is of more conſequence than joining the public prayers.

of

of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

Short Prayers in reſpect of a ſtorm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a Storm; hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.
God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent* * *Danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins, of which his Conſcience ſhall accuſe him; ſaying as followeth:*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

* The particular directions laid down in this Rubrick, are very uſeful to inform ſeamen of the neceſſary duty of ſelf-examination, previous to the general confeſſion and abſolution, which are here introduced with the ſame ſolemnity as at the ſacrament.

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs; and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

* *Thankſgiving after a Storm.*

PSAL. 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name; make his praiſe to be glorious. *&c.*

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *&c.*

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs: even when we gave all for loſt, our ſhip, our goods, our lives; then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended towards us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command; that we may learn even from them hereafter to obey

* Both theſe Pſalms are well choſen, and the Collects are conceived in an unaffected ſtyle, where the terms are as plain as poſſible, but very deſcriptive of the dangers to which ſea-faring people are expoſed, and drawing from them the proper uſe which is to be made of God's mercies; namely, a reſolution to lead a good life for the future. The Hymn following is compoſed out of ſeveral Pſalms, where paſſages occur moſt ſuited to the occaſion.

thy

thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy, in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger; and give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us; that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Hymn of Praiſe and Thankſgiving, after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo : whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious, and full of compaſſion : ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : ſo great hath been his mercy towards us.

We found trouble and heavineſs : we were even at death's door;

The waters of the ſea had well-nigh covered us : the proud waters had well-nigh gone over our ſoul;

The ſea roared : and the ſtormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep : our ſoul melted within us becauſe of trouble;

Then cried we unto thee, O Lord : and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants : but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment : and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs : and declare the wonders that he hath done, and ſtill doeth for the children of men!

Praiſed be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation : God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands:

and

and we will triumph in thy praiſe.

Bleſſed be the Lord God : even the Lord God, who only doeth wondrous things.

And bleſſed be the Name of his Majeſty for ever : and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

2 Cor. 13, 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After * Victory or Deliverance from an Enemy.

A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay : if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul : the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us : but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us ;

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord : who hath made heaven and earth.

Bleſſed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

* The Hymn for victory is choſen out of the Pſalms, where the compilers have taken ſome liberty with the expreſſions, both to connect the whole, and adapt it to this particular occaſion. The Collect is alſo ſuitable to the ſubject it celebrates; and the apoſtolical benediction cloſes the whole with it's uſual propriety.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do aſcribe to thee, who art the only giver of Victory. And we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee in all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, ſo in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

*An the * Burial of their Dead at Sea.*

¶ *The Office in the Common Prayer-book may be uſed; only inſtead of theſe Words* [We therefore commit his Body to the Ground, Earth to Earth, &c.] *ſay,*

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body (when the Sea ſhall give up her Dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

* It was well conſidered to give this direction, leſt by the natural careleſsneſs and ſtupidity of Seamen, the ſolemn manner of interring their dead ſhould be neglected, which naturally reminds them of the reſurrection.

THE FORM AND MANNER OF

Making, Ordaining, and Conſecrating

OF

* BISHOPS, PRIESTS, and DEACONS,

According to the Order of the Church of England.

THE § PREFACE.

IT is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch Qualities as are requiſite for the ſame; and alſo by Publick Prayer, with impoſition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of England; no Man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of England, or ſuffered to execute any of the ſaid Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration or Ordination.

And none ſhall be admitted a Deacon, except he be Twenty-three Years of age, unleſs he have a Faculty. And every man which is to be admitted a Prieſt, ſhall be full Four-and-twenty Years old. And every Man which is to be ordained or conſecrated Biſhop, ſhall be full Thirty Years of age.

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* The Biſhops ſucceeded to the Apoſtles in the government of the Church; but the Office itſelf is frequently confounded with that of Preſbyter in the New Teſtament; whence have ariſen the diſputes between us and the Preſbyterians, though the primitive uſage is abſolutely in favour of Biſhops, as they exerciſed authority in the Church immediately after the Apoſtles. The other Orders of Prieſts and Deacons are not called in queſtion, as their offices are clearly deducible from Scripture.

§ This ſhort defence of the ſacred functions, and the neceſſity of legal appointment to exerciſe them, together with the directions how perſons ſhould be qualified for the Miniſtry, is very proper, in order to exclude Novices, weak Enthuſiaſts, and illiterate or unprincipled Men out of the Pulpit.

And

And the Biſhop knowing, either by himſelf, or by ſufficient Teſtimony, any Perſon to be a Man of virtuous Converſation, and without Crime; and, after Examination and Trial, finding him learned in the Latin Tongue, and ſufficiently inſtructed in holy Scripture, may at the Times appointed in the Canon, or elſe, on urgent Occaſion, upon ſome other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in ſuch Manner and Form as hereafter followeth.

THE

Form and Manner of Making of § DEACONS.

¶ *When the Day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Deacons; how neceſſary that Order is in the Church of Chriſt, and alſo how the People ought to eſteem them in their Office.*

¶ *Firſt the † Archdeacon, or his Deputy, ſhall preſent unto the Biſhop, ſitting in his Chair near to the holy Table, ſuch as deſire to be ordained Deacons (each of them being decently habited) ſaying theſe Words:*

REverend * Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

¶ *The Biſhop.*

TAKE heed, that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon ſhall anſwer:*

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay unto the People:*

BRethren, if there be any of you, who knoweth any Impediment,

§ The Original of this Office may be found in the Acts of the Apoſtles; it aroſe upon a complaint, that the Widows among the Greek Converts were overlooked in the daily diſtribution, when the faithful had all things in common, and the Apoſtles acting as ſtewards favoured their own nation. This was no ſooner complained of but redreſſed by the inſtitution of Deacons; and though it might ſeem from the firſt appointment, that their office was *to ſerve tables*, as the Apoſtles expreſſed it, yet we find Stephen preaching ſoon after his election with great boldneſs and eloquence; inſomuch, that he was the firſt who ſealed his teſtimony with his blood.

† The election of Deacons was originally by the people, as may be ſeen in the hiſtory of its inſtitution; but this was merely occaſional, as it tended to appeaſe the diſcontent of thoſe who thought their Widows neglected; but as the cuſtom of having all things in common was very ſoon diſcontinued, ſo that theſe officers had time to apply themſelves to prayer and preaching equally with the other clergy, the appointment of perſons to this function was naturally referred to the Biſhops and their immediate aſſiſtants.

* This Addreſs to the Biſhop, and the caution with which he is directed to proceed in his examination of the party preſented to him for Ordination; as alſo the ſolemn charge and appeal to the people, are well calculated to hinder the appointment of unfit perſons for the Miniſtry; which is farther provided againſt by the expreſs words of the Rubrick.

or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that Person, until such time as the Party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be ordered, to the Prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, with the Prayers, as followeth.*

¶ *The* ‡ *Litany and Suffrages.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy,

‡ As the appointment of persons to holy orders is of great consequence to perpetuate the administering of the Sacraments, the orderly reading of GOD'S Word at Morning and Evening Prayers, the instruction of people by preaching and public catechising, &c. nothing can better introduce the actual appointment of persons to this office than prayer; and the Litany, above all other parts of the Service, is pious, practical, and comprehensive, to which the Compilers could only add a particular Suffrage and Petition for the Persons to be ordained.

and

and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity, and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of Judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may plaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant GEORGE, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, their Royal Higneſſes GEORGE Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or *Prieſts*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

Prieſt. Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us, for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, *&c.*

Anſ. As it was in the beginning, *&c.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſ. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly hath deſerved; and grant, that in all

all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.*

*The * Collect.*

ALmighty God, who by thy Divine Providence haſt appointed divers Orders of miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into the Order of Deacons, the firſt Martyr Saint Stephen, with others; Mercifully behold theſe thy ſervants now called to the like Office and Adminiſtration; repleniſh them ſo with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, now and for ever. *Amen.*

The † Epiſtle. 1 TIM. 3. 8.

LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved; then let them uſe the Office of a Deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the huſbands of one wife, ruling their children and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus.

¶ *Or elſe this, out of the Sixth Chapter of the Acts of the Apoſtles.*

ACTS 6. 2.

THEN the Twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs: But we will give ourſelves continually to prayer, and to the miniſtry

* The Collect is a ſupplication for the divine bleſſing upon the Ordinance now going to be adminiſtered, and a Prayer for the Clergy in general, that they may adorn their holy function by an exemplary life, to the glory of GOD and the edification of the Church.

† This is a very proper portion of Scripture for the occaſion, wherein St. Paul introduces his account of the ſpiritual gifts exerciſed in the Church, with a prophetical paſſage out of the Pſalms, concerning CHRIST's reſurrection, and the gift of the Holy Spirit which followed that tranſaction. The conſequences of that miraculous effuſion are deſcribed in order, and their effects in the eſtabliſhment of a ſtanding miniſtry among the faithful.

of

of the Word. And the ſaying pleaſed the whole multitude: And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch; whom they ſet before the Apoſtles: and when they had prayed, they laid their hands on them. And the Word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.

¶ *And before the Goſpel, the Biſhop ſitting in his Chair, ſhall cauſe the Oath of the King's Supremacy, and againſt the Power and Authority of all foreign Potentates to be miniſtered unto every one of them that are to be Ordered.*

The Oath of the King's Sovereignty.

I *A. B.* do Swear, that I do from my heart, abhor, deteſt, and abjure, as impious and heretical, that damnable doctrine and poſition, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be depoſed or murdered by their Subjects, or any other whatſoever. And I do declare, that no foreign Prince, Perſon, Prelate, State, or Potentate hath, or ought to have any juriſdiction, power, ſuperiority, pre-eminence, or authority, Eccleſiaſtical or Spiritual, within this Realm. So help me God.

¶ *Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the People, after this manner following:*

DO you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?

Anſwer. I truſt ſo.

The Biſhop.

DO you think that you are truly called according to the Will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer. I think ſo.

The Biſhop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer. I do believe them.

The Biſhop.

WILL you diligently read the ſame unto the People aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer. I will.

The Biſhop.

IT appertaineth to the Office of a Deacon, in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine Service,

and ſpecially when he miniſtereth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church; and to inſtruct the Youth in the Catechiſm; in the abſence of the Prieſt to baptize Infants, and to preach if he be admitted thereto by the Biſhop. And furthermore it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor, and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners, or others. Will you do this gladly and willingly?

Anſwer. I will ſo do, by the help of God.

The Biſhop.

WILL you apply all your diligence to frame and faſhion your own lives, and the lives of your families, according to the doctrine of Chriſt; and to make both yourſelves and them, as much as in you lieth, wholſome examples of the flock of Chriſt?

Anſwer. I will ſo do, the Lord being my helper.

The Biſhop.

WILL you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad Mind and Will their godly admonitions?

Anſwer. I will endeavour myſelf, the Lord being my helper.

¶ *Then the Biſhop laying his hands ſeverally upon the head of every one of them humbly kneeling before him, ſhall ſay,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,*

TAKE thou Authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ *Then one of them appointed by the Biſhop, ſhall read,*

The Goſpel. S. LUKE 12. 35.

LET your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third

third watch, and find them ſo, bleſſed are thoſe ſervants.

¶ *Then ſhall the Biſhop proceed in the Communion, and all that are Ordered, ſhall tarry, and receive the holy Communion the ſame day with the Biſhop.*

¶ *The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects following.*

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, we beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual Diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy ſon Chriſt, may ſo well behave themſelves in this inferior Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour, world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *And here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon, the ſpace of a whole Year (except for reaſonable Cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical Adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the Times appointed in the Canon, or elſe, on urgent occaſion, upon ſome other Sunday or Holy-day, in the face of the Church, in ſuch Manner and Form as hereafter followeth.*

THE

THE
Form and Manner of Ordering of PRIESTS.

¶ *When the Day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt, and alſo how the people ought to eſteem them in their Office.*

¶ *Firſt the Archdeacon, or, in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop, ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,*

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ *The Biſhop.*

TAKE heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon ſhall anſwer,*

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay unto the People,*

GOOD people theſe are they whom we purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: for after due examination we find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you, who knoweth any impediment, or notable Crime in any of them, for the which he ought not to be received into this holy Miniſtry, let him come forth in the Name of God, and ſhew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that Perſon, until ſuch time as the Party accuſed ſhall be found clear of that Crime.*

¶ *Then the Biſhop (commending ſuch as ſhall be found meet to be ordered, to the prayers of the Congregation) ſhall, with the Clergy and people preſent, ſing or ſay the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; ſave only, that in the proper Suffrage there added, the word* [Deacons] *ſhall be omitted, and the word* [Prieſts] *inſerted inſtead of it.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.*

¶ *The Collect.*

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in the Church; Mercifully behold theſe thy ſervants now called to the Office of Prieſthood; and repleniſh them ſo with the truth of thy doctrine,

doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. *Amen.*

The Epiſtle. EPHES. 4. 7.

UNTO every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended, firſt into the lower parts of the earth; He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

¶ *After this ſhall be read, for the * Goſpel, part of the ninth Chapter of Saint Matthew, as followeth.*

S. MATTH. 9. 36.

WHEN Jeſus ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad as ſheep having no Shepherd. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

¶ *Or elſe this that followeth out of the tenth Chapter of Saint John.*

S. JOHN 10. 1.

VErily verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the

* This ſhort paſſage from St. Matthew is very proper to be read, as a reaſon why thoſe who are elected Paſtors ſhould apply themſelves with aſſiduity to their functions, and conſider their appointment to it as the divine providence. The deſcription of falſe paſtors and true, with the marks by which they may be infallibly diſtinguiſhed, are well appointed in the parable from St. John; for Chriſt very ſoon ceaſing to be the viſible head or door of the Church, as he here emphatically calls himſelf, we have no Criterion to know his true followers, but the ſincere practice of his doctrine on the one hand, as on the other. Nothing can authorize a man to take the office of a Paſtor, but a previous examination and orderly appointment to it, by perſons duly qualified, as having themſelves ſucceeded regularly to that rank which they hold in the miniſtry.

voice of ſtrangers. This parable ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one Shepherd.

¶ *Then the Biſhop, ſitting in his chair, ſhall miniſter unto every one of them the* † *Oath concerning the King's Supremacy, as it is before ſet forth in the Form for the Ordering of Deacons.*

¶ *And that done, he ſhall ſay unto them as hereafter followeth:*

YOU have heard, ‡ brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Leſſons taken out of the Goſpel, and the writings of the Apoſtles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jeſus Chriſt, that you have in remembrance, into how high a dignity, and to how weighty an Office and Charge ye are called: that is to ſay, To be Meſſengers, Watchmen, and Stewards of the Lord; to teach and to premoniſh, to feed and provide for the Lord's Family; to ſeek for Chriſt's ſheep that are diſperſed abroad, and for his children who are in the midſt of this naughty world, that they may

† It is a melancholy reflection to conſider, that there is a neceſſity of inſiſting upon this previous qualification, as it occurred before in the Ordination of Deacons; but experience may convince us, that the turbulent ſpirits of ſome Church-men will break out to the diſturbance of ſociety without this reſtraint from the civil power.

‡ We have here a truly, grave, and Apoſtolical exhortation, wherein the Biſhop, recapitulating what is paſt, excites the candidates for the paſtoral office to impreſs on their minds the dignity, importance, and due execution of this high function, charging them with the care of GOD's faithful people, and a particular regard to their own conduct in the miniſtry; ſo as to be a credit and not a diſgrace to it. Above all things he refers to the divine aſſiſtance for the neceſſary helps to diſcharge their duty, holding forth the ſacred books for a guide to them, both in doctrine and practice, again and again inculcating the great duties of the miniſtry, as they are what ought both to regulate their own conduct and ſecure the ſalvation of thoſe committed to their care.

be

be ſaved through Chriſt for ever.

Have always therefore printed in your remembrance, how great a treaſure is committed to your charge. For they are the ſheep of Chriſt, which he bought with his death, and for whom he ſhed his blood. The Church and Congregation whom you muſt ſerve, is his Spouſe, and his Body. And if it ſhall happen, the ſame Church, or any Member thereof, do take any hurt or hinderance by reaſon of your negligence, ye know the greatneſs of the fault, and alſo the horrible puniſhment that will enſue. Wherefore conſider with yourſelves the end of the Miniſtry towards the children of God, towards the Spouſe, and Body of Chriſt; and ſee that you never ceaſe your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are, or ſhall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for error in Religion, or for viciouſneſs in Life.

Foraſmuch then as your Office is both of ſo great excellency, and of ſo great difficulty, ye ſee with how great care and ſtudy ye ought to apply yourſelves, as well that ye may ſhew yourſelves dutiful and thankful unto that Lord who hath placed you in ſo high a Dignity; as alſo to beware, that neither you yourſelves offend, nor be occaſion that others offend. Howbeit you cannot have a mind and will thereto of yourſelves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earneſtly for his Holy Spirit. And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work, pertaining to the ſalvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the ſame: conſider how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourſelves, and of them that ſpecially pertain unto you, according to the rule of the ſame Scriptures: and for this ſelf-ſame cauſe, how ye ought to forſake and ſet aſide (as much as you may) all worldly cares and ſtudies.

We have good hope that you have well weighed and pondered theſe things with yourſelves long before this time; and that you have clearly determined, by God's grace, to give yourſelves wholly to this Office, whereunto it hath pleaſed God to call you: ſo that, as much as lieth in you, you will apply yourſelves wholly to this one thing, and draw all your cares and ſtudies this way; and that you will continually pray to

God

God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly aſſiſtance of the Holy Ghoſt; that by daily reading and weighing of the Scriptures, ye may wax riper and ſtronger in your Miniſtry; and that ye may ſo endeavour yourſelves, from time to time, to ſanctify the lives of you and yours, and to faſhion them after the Rule and Doctrine of Chriſt, that ye may be wholſome and godly examples, and patterns for the people to follow.

And now that this preſent Congregation of Chriſt, here aſſembled, may alſo underſtand your minds and wills in theſe things, and that this your promiſe may the more move you to do your duties; ye ſhall anſwer plainly to theſe things, which we, in the Name of God, and of his Church, ſhall demand of you touching the ſame.

DO you § think in your heart, that you be truly called, according to the will of our Lord Jeſus Chriſt, and the Order of this Church of England, to the Order and Miniſtry of Prieſthood?

Anſw. I think it.

The Biſhop.

ARE you perſuaded, that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſalvation through faith in Jeſus Chriſt? and are you determined, out of the ſaid Scriptures to inſtruct the people committed to your charge, and to teach nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſuaded may be concluded and proved by the Scripture?

Anſwer. I am ſo perſwaded, and have ſo determined by God's grace.

The Biſhop.

WILL you then give your faithful diligence, always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded, and as this Church and Realm hath received the ſame, according to the Commandments of God; ſo that you may teach the people committed to your Care and Charge, with all diligence to keep and obſerve the ſame?

Anſw. I will ſo do, by the help of the Lord.

§ This orderly and thorough examination of the candidates for the minſtry, is the beſt contrived poſſible to impreſs their minds with a due ſenſe of the great duties of their calling; and it is more particular here, as the perſons to be ordained Prieſts have by this time made a tryal of their capacities for the miniſtry, and inclination to continue in it from the time they commenced Deacons, and therefore may be ſuppoſed to take upon themſelves the order of Prieſthood upon mature deliberation.

The Biſhop.

WILL you be ready, with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrines contrary to God's word; and to uſe both publick and private monitions and exhortations, as well to the ſick, as to the whole, within your Cures, as need ſhall require, and occaſion ſhall be given?

Anſw. I will, the Lord being my helper.

The Biſhop.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in ſuch ſtudies, as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſh?

Anſw. I will endeavour myſelf ſo to do, the Lord being my helper.

The Biſhop.

WILL you be diligent to frame and faſhion your own ſelves and your families, according to the Doctrine of Chriſt; and to make both yourſelves and them, as much as in you lieth, wholſome examples and patterns to the flock of Chriſt?

Anſw. I will apply myſelf thereto, the Lord being my helper.

The Biſhop.

WILL you maintain and ſet forwards, as much as lieth in you, quietneſs, peace, and love among all chriſtian people, and eſpecially among them that are, or ſhall be committed to your charge?

Anſw. I will ſo do, the Lord being my helper.

The Biſhop.

WILL you reverently obey your Ordinary, and other chief Miniſters, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting yourſelves to their godly judgements?

Anſw. I will ſo do, the Lord being my helper.

¶ *Then ſhall the Biſhop, ſtanding up* *, *ſay,*

ALmighty God, who hath given you this will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. *Amen.*

¶ *After this, the Congregation ſhall be deſired, ſecretly in their Prayers, to make their humble ſupplications to God for all theſe things: for the which Prayers there ſhall be ſilence kept for a ſpace.*

¶ *After which ſhall be ſung or ſaid by the Biſhop (the Perſons to be ordained Prieſts all kneeling)* Veni Creator Spiritus; *the Biſhop beginning, and others that are preſent, anſwering by Verſes, as followeth:*

COme, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſev'n fold gifts impart:

* This commendatory prayer here put up by the Biſhop is ſeaſonably introduced, and the invocation of the Divine Spirit on the candidates for the order of Prieſthood, in which all preſent are invited to join, is one of the many pious hymns anciently uſed; and the compilers of out Liturgy have given two tranſlations of it, the firſt nearly literal and the other by way of paraphraſe, but both of them elegant for the time of their compoſition.

Thy bleſſed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight:
Anoint and cheer our ſoiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One;
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this:*

COme, Holy Ghoſt, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Viſit our minds, into our hearts
Thy heav'nly grace inſpire:
That truth and godlineſs we may
Purſue with full deſire.
Thou art the very Comforter
In grief and all diſtreſs;
The heav'nly gift of God moſt high,
No tongue can it expreſs:
The fountain and the living ſpring
Of joy celeſtial;
The fire ſo bright, the love ſo ſweet,
The Unction ſpiritual.
Thou in thy gifts art manifold,
By them Chriſt's Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
The finger of God's hand.
According to thy promiſe, Lord,
Thou giveſt ſpeech with grace;
That thro' thy help God's praiſes may
Reſound in ev'ry place.
O Holy Ghoſt, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To ſerve God day and night.
Our weakneſs ſtrengthen and confirm,
(For, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh,
Againſt us may prevail.
Put back our en'mies far from us,
And help us to obtain
Peace in our hearts with God and man,
(The beſt, the trueſt gain;)
And grant that thou being, O Lord,
Our leader and our guide,
We may eſcape the ſnares of ſin,
And never from thee ſlide.
Such meaſures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'ſt be our Comforter
At the laſt dreadful day.
Of ſtrife and of diſſenſion
Diſſolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Chriſtian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the bliſsful ſight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Perſons three.
To God the Father laud and praiſe,
And to his bleſſed Son,
And to the Holy Spirit of grace,
Co-equal three in one.

And

And pray we, that our only Lord
Would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
From hence to the world's end. Amen.

¶ *That done, the Biſhop ſhall pray in this wiſe, and ſay,*

Let us pray.

ALmighty God, and heavenly † Father, who of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Author of everlaſting life; who, after he had made perfect our redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors; by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we praiſe and worſhip thee; and we humbly beſeech thee, by the ſame thy bleſſed Son, to grant unto all, which either here or elſewhere call upon thy holy Name, that we may continue to ſhew ourſelves thankful unto thee for theſe and all other thy benefits; and that we may daily increaſe and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by theſe thy Miniſters, as by them, over whom they ſhall be appointed thy Miniſters, thy holy Name may be for ever glorified, and thy bleſſed kingdom enlarged, thro' the ſame thy Son Jeſus Chriſt our Lord; who liveth and reigneth with thee, in the unity of the ſame Holy Spirit, world without end. *Amen.*

¶ *When this prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their Hands ſeverally upon the Head of every one that receiveth the Order of Prieſthood: the Receivers humbly kneeling upon their knees, and the Biſhop ſaying,*

REceive the Holy Ghoſt for the Office and Work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our Hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

† Though this prayer is an immediate addreſs to Almighty God, yet we ſee the great ends of the miniſtry are enumerated for the inſtruction of thoſe preſent; wherefore we muſt look upon it in both lights as an addreſs to God for his grace, that the perſons to be ordained Prieſts may adorn their function by a holy converſation, and likewiſe as a monitory introduction to the impoſition of hands immediately following, and the actual publication of that authority conveyed by it to the perſons ordained.

Then

¶ *Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his Hand, ſaying,*

TAKE thou Authority to preach the Word of God, and to miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene Creed *ſhall be ſung or ſaid; and the Biſhop ſhall after that go on in the Service of the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where Hands were laid upon them, until ſuch time as they have received the Communion.*

¶ *The Communion being * done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.*

MOST merciful Father, we beſeech thee to ſend upon theſe thy ſervants thy heavenly bleſſing; that they may be clothed with righteouſneſs, and that thy Word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo, that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our words and deeds we may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. *Amen.*

PREvent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

* The Prayer, or Collect, immediately annexed to this Rubrick, is all that is peculiar to the office of the Communion on this occaſion; and it is conceived, like the reſt of our public prayers, with a propriety and brevity ſuited to the ſubject.

¶ *And if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; the Deacons ſhall be firſt preſented, and then the Prieſts; and it ſhall ſuffice, that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt, that for Deacons, then that for Prieſts. The Epiſtle ſhall be* Epheſ. iv. 7, *to* 13. *as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be examined, and ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S.* Matth. ix. 36. *as before in this Office; or elſe S.* Luke xii. 35. *to* 38. *as before in the form for Ordering of Deacons) they that are to be made Prieſts, ſhall likewiſe take the Oath of Supremacy, be examined, and ordained, as in this Office before appointed.*

THE FORM OF

Ordaining or Conſecrating

OF AN

ARCHBISHOP, or BISHOP;

Which is always to be performed upon ſome Sunday or Holiday.

¶ When all things are duly prepared in the Church, and ſet in order, after Morning Prayer is ended, the Archbiſhop (or ſome other Biſhop appointed) ſhall begin the Communion Service; in which this ſhall be

The * *Collect.*

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly diſcipline thereof; and grant to the people, that they may obediently follow the ſame; that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

¶ And another Biſhop ſhall † *read*

The Epiſtle. 1 TIM. 3. 1.

THIS is a true ſaying, If a man deſire the Office of a Biſhop, he deſireth a good work. A Biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) Not a novice, leſt being lifted up with pride, he fall

* Here is a Collect, Epiſtle, and Goſpel, particular to this ſolemnity; and therefore thoſe of the day ſeem to require being omitted upon the conſecration of a Biſhop.

The Collect is a ſupplication to Almighty God in behalf of Biſhops and Paſtors in general, that under them the faithful may enjoy the benefits of Chriſtian communion and ſound doctrine, with that neceſſary diſcipline which is the foundation of order and peace in the church.

† Becauſe the office of a Biſhop is of great conſequence to the order and good government of the church, here are two portions of ſcripture ſelected for the Epiſtle, and three for the Goſpel, that the officiating Biſhop may take his choice. The Epiſtle to Timothy contains the qualifications of a Biſhop; where St. Paul ſets forth what good diſpoſitions he ought to have, and what evil actions he is to be clear from. But if there ſhould be an occaſion of urging home the manifeſt decay of primitive piety, and the temporizing ſpirits of the ſuperior Clergy, the charge which St. Paul delivered at Miletus may be ſeaſonably choſen; where he foretells a future defection, and warns thoſe whom it concerned to be upon their guard againſt a worldly or tyrannical temper; a diſpoſition of all others the moſt unbecoming in Churchmen.

into the condemnation of the devil. Moreover, he muſt have a good report of them which are without: leſt he fall into reproach, and the ſnare of the devil.

¶ *Or this,*

For the Epiſtle. Acts 20. 17.

FROM Miletus Paul ſent to Epheſus, and called the elders of the Church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe, teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there; ſave that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no man's ſilver, or gold, or apparel: yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ *Then*

¶ *Then another Biſhop ſhall read*

The Goſpel. S. JOHN 21. 15.

JESUS § ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

¶ *Or elſe this:* S. JOHN 20. 19.

THE ſame ‖ day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaith Jeſus to them again, Peace be unto you. As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them: and whoſe ſoever ſins ye retain, they are retained.

¶ *Or this:* S. MATTH. 28. 18.

JESUS came and † ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Goſpel, and the* Nicene *Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rochet) ſhall be preſented by two Biſhops unto the Archbiſhop of that Province (or to ſome other Biſhop appointed by lawful commiſſion) the Archbiſhop ſitting in his chair near the holy Table, and the Biſhops that preſent him ſaying,*

MOST Reverend Father in God, we preſent unto you this godly and well-learned Man, to be ordained and conſecrated Biſhop.

§ This is the ſolemn charge which Chriſt gave to Peter immediately before his aſcenſion into heaven; and as it gave him a kind of precedency among the apoſtles, it is proper to be read on the conſecration of an Archbiſhop.

‖ Here we have an account of our Saviour's firſt appearance to the Apoſtles on the evening of his reſurrection, with his general charge to all preſent, both to publiſh the doctrine of his Goſpel, and proclaim remiſſion of ſins to thoſe that were penitent; or the dreadful puniſhments to be inflicted upon thoſe who continued in obduracy and impenitence.

† This is St. Matthew's account either of the foregoing tranſaction, or ſome other appearance of Chriſt to his diſciples, where the inſtitution of baptiſm is recorded, and the powers communicated to the Apoſtles, with the promiſe that Chriſt would perpetually accompany the due exerciſe of the miniſterial office in his Church.

¶ *Then ſhall the Archbiſhop demand the King's * Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgement of the King's Supremacy, ſhall be miniſtered to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons: And then ſhall alſo be miniſtered unto them the Oath of due obedience to the Archbiſhop, as followeth:*

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I *N.* choſen Biſhop of the Church and See of *N.* do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of *N.* and to their Succeſſors: So help me God, through Jeſus Chriſt.

¶ *This Oath ſhall not be made at the Conſecration of an Archbiſhop.*

¶ *Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them:*

BRethren, ‡ it is written in the Goſpel of Saint Luke, That our Saviour Chriſt continued the whole night in Prayer, before he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, That the Diſciples who were at Antioch, did faſt and pray, before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt, and his Apoſtles, firſt fall to Prayer, before we admit, and ſend forth this Perſon preſented unto us, to the work, whereunto we truſt the Holy Ghoſt hath called him.

¶ *And then ſhall be ſaid the Litany, as before in the Form of Ordering Deacons: ſave only, that after this place* [That it may pleaſe thee to illuminate all Biſhops, *&c.*] *the proper Suffrage there following ſhall be omitted, and this inſerted inſtead of it;*

THAT it may pleaſe thee to bleſs this our Brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe, and glory of thy Name;

Anſwer.

We beſeech thee to hear us, good Lord.

¶ *Then ſhall be ſaid this Prayer following.*

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in thy Church; Mercifully behold this thy ſervant now called to the Work and Mini-

* Becauſe of the tyranny exerciſed by the Popiſh clergy, the power which they had uſurped over magiſtracy was reſumed at the reformation; and ever ſince the appointment of Biſhops has been reſerved to the king of theſe realms, beſides the ordinary precaution took to adminiſter the oath touching the King's ſupremacy. The oath of obedience to the Metropolitan muſt be regulated by that of the king's ſupremacy in courſe; for the Archbiſhop himſelf is under it; and thus there is an effectual boundary ſet to the ambition of eccleſiaſtics, who being reſtrained by the civil power like the Apoſtles, have neither the power, nor the temptation to erect a temporal juriſdiction in the Church, contrary to the fundamental laws of the land and the true ſpirit of the Goſpel.

‡ The Congregation are here exhorted to join in Prayer, after the example of Chriſt and his apoſtles, before the conſecration of the Biſhop; after which, the Prayers, Litany, and the Examination takes place, together with the impoſition of hands, as in the former Offices.

ſtry

ſtry of a Biſhop; and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully ſerve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. *Amen.*

¶ *Then the Archbiſhop, ſitting in his chair, ſhall ſay to him that is to be Conſecrated.*

BRother, foraſmuch as the holy Scripture, and the ancient Canons command, that we ſhould not be haſty in laying on Hands, and admitting any Perſons to Government in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood; before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end that the Congregation preſent may have a trial, and bear witneſs, how you be minded to behave yourſelf in the Church of God.

ARE you perſuaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſw. I am ſo perſuaded.

The Archbiſhop.

ARE you perſuaded, that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſalvation through faith in Jeſus Chriſt? and are you determined, out of the ſame holy Scriptures, to inſtruct the people committed to your charge, and to teach or maintain nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſuaded may be concluded and proved by the ſame?

Anſw. I am ſo perſuaded, and determined, by God's grace.

The Archbiſhop.

WILL you then faithfully exerciſe yourſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as you may be able by them to teach and exhort with wholſome Doctrine, and to withſtand and convince the gain-ſayers?

Anſw. I will ſo do, by the help of God.

The Archbiſhop.

ARE you ready, with all faithful diligence, to baniſh and drive away all erroneous and ſtrange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the ſame?

Anſw. I am ready, the Lord being my helper.

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ARE you ready, with all faithful diligence, to baniſh and drive away all erroneous and ſtrange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the ſame?

Anſw. I am ready, the Lord being my helper.

The Archbiſhop.

WILL you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world; that you may ſhew yourſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſw. I will ſo do, the Lord being my helper.

The Archbiſhop.

WILL you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſe, correct and puniſh, according to ſuch authority as you have by God's Word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſw. I will ſo do, by the help of God.

The Archbiſhop.

WILL you be faithful in ordaining, ſending, or laying hands upon others?

Anſw. I will ſo be, by the help of God.

The Archbiſhop.

WILL you ſhew yourſelf gentle, and be merciful for Chriſt's ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſw. I will ſo ſhew myſelf, by God's help.

¶ *Then the Archbiſhop ſtanding up, ſhall ſay.*

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal Habit; and kneeling down,* Veni Creator Spiritus, *ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth:*

COme, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſev'n fold gifts impart:
Thy bleſſed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight:
Anoint and cheer our ſoiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One;
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or*

¶ *Or this:*

COme, Holy Ghoſt, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Viſit our minds, into our hearts
Thy heav'nly grace inſpire:
That truth and godlineſs we may
Purſue with full deſire.
Thou art the very Comforter
In grief and all diſtreſs;
The heav'nly gift of God moſt high,
No tongue can it expreſs:
The fountain and the living ſpring
Of joy celeſtial;
The fire ſo bright, the love ſo ſweet,
The Unction ſpiritual.
Thou in thy gifts art manifold,
By them Chriſt's Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
The finger of God's hand.
According to thy promiſe, Lord,
Thou giveſt ſpeech with grace;
That thro' thy help God's praiſes may
Reſound in ev'ry place.
O Holy Ghoſt, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To ſerve God day and night.
Our weakneſs ſtrengthen and confirm,
(For, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh,
Againſt us may prevail.
Put back our en'mies far from us,
And help us to obtain
Peace in our hearts with God and man,
(The beſt, the trueſt gain;)
And grant that thou being, O Lord,
Our leader and our guide,
We may eſcape the ſnares of ſin,
And never from thee ſlide.
Such meaſures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'ſt be our Comforter
At the laſt dreadful day.
Of ſtrife and of diſſenſion
Diſſolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Chriſtian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the bliſsful ſight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Perſons three.
To God the Father laud and praiſe,
And to his bleſſed Son,
And to the Holy Spirit of grace,
Co-equal three in one.
And pray we, that our only Lord
Would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
From hence tō the world's end. Amen.

¶ *That ended, the Archbiſhop ſhall ſay,*

Lord, hear our prayer;
Anſwer. And let our cry come unto thee.

Arch-

Archbiſhop. Let us pray.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thy only and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Author of everlaſting life; who after that he had made perfect our Redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Church; Grant, we beſeech thee, to this thy Servant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee; and uſe the authority given him not to deſtruction, but to ſalvation; not to hurt, but to help: ſo that as a wiſe and faithful ſervant, giving to thy Family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord; who with thee and the Holy Ghoſt, liveth and reigneth one God, world without end. *Amen.*

¶ *Then the Archbiſhop and Biſhops preſent ſhall lay their Hands upon the Head of the Elected Biſhop, kneeling before them upon his knees, the Archbiſhop ſaying,*

REceive the Holy Ghoſt for the Office and Work of a Biſhop in the Church of God, now committed unto thee by the Impoſition of our Hands; In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen. And remember that thou ſtir up the grace of God which is given thee by this Impoſition of our Hands: for God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

¶ *Then the Archbiſhop ſhall deliver him the Bible, ſaying,*

GIVE heed unto Reading, Exhortation, and Doctrine. Think upon the things contained in this Book. Be diligent in them, that the increaſe coming thereby, may be manifeſt unto all men. Take heed unto thyſelf, and to Doctrine, and be diligent in doing them: for by ſo doing thou ſhalt both ſave thyſelf, and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the out-caſts, ſeek the loſt. Be ſo merciful, that you be not too remiſs; ſo miniſter diſcipline, that you forget not mercy: that when the chief Shepherd ſhall appear, you may receive the never-fading crown of glory; through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Archbiſhop ſhall proceed in the Communion Service; with whom the new conſecrated Biſhop (with others) ſhall alſo communicate.*

¶ *And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.*

MOST

MOST merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing; and ſo endue him with thy Holy Spirit, that he preaching thy word, may not only be earneſt to reprove, beſeech, and rebuke with all patience and doctrine; but alſo may be to ſuch as believe, a wholſome example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghoſt, world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

A FORM of PRAYER with THANKSGIVING

to be uſed yearly upon the Fifth Day of † *November*; for the happy Deliverance of King JAMES I. and the three Eſtates of ENGLAND, from the moſt traiterous and bloody-intended Maſſacre by Gunpowder: And alſo for the happy Arrival of His Majeſty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give* * *warning to his Pariſhioners publickly in the Church, at Morning Prayer the Sunday before, for the due obſervation of the ſaid Day. And after Morning Prayer, or Preaching, upon the ſaid Fifth Day of November, ſhall read publickly, diſtinctly, and plainly, the Act of Parliament made in the Third Year of King James the Firſt, for the obſervation of it.*

¶ *The ſervice ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe* ‡ *Sentences:*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *v.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *v.* 10.

¶ *Inſtead of* Venite exultemus, *ſhall this Hymn following be uſed; one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſ.* 107. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. v. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. v. 2.

† It is well known from hiſtory, what a formidable deſign was concerted and ready for execution, in order to extirpate our religion and civil liberties at once, by an unforeſeen ſtroke of Popiſh policy, which was in good time prevented by a providential diſcovery of the whole contrivance, commonly called *The Powder Plot*, or *Papiſts Conſpiracy*.

* Theſe directions in the Rubric provide for the yearly obſervation of this feſtival, which is the more important, as the arrival of King *William* with the commencement of that revolution, in favour of our religious and civil liberties which followed, are joined to the bleſſing commemorated on the 5th of November. It was needleſs to add the prayers from the other daily offices, as the directions here are ſufficient for information, and the paſſages are eaſily turned to.

‡ Theſe introductory Sentences and the hymn following, are ſuited to the happy occaſion, being taken from the Pſalms, without any regard to the order of the paſſages in the reſpective Pſalms, the compilers chiefly endeavouring to collect the moſt ſtriking parts, and beſt ſuited to the feſtival.

They

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* 147. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. v. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* 80. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. v. 18.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* 64, 124, 125.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* 22.

Te Deum.

The ſecond, *Acts* 23.

Jubilate.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King;

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place;

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him;

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect * at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe for

* This and the following Collects are acts of praiſe, in acknowledgement of GOD's providence and univerſal ſovereignty, together with his mercy, goodneſs, and gracious protection, extended to theſe kingdoms in particular, in the reign of King *James*, when they were threatened with ſuch a general deſtruction. The miniſter then offers up to Almighty GOD, in behalf of the congregation, their grateful returns of praiſe and thankſgiving for the arrival and eſtabliſhment of King *William*, together with the ſettlement of the Crown in a Proteſtant family; humbly requeſting, that national gratitude, unity, piety, and humility, may be the happy conſequence of the publick bleſſings. The Collect to be uſed after, *We humbly beſeech thee*, &c. in the Litany, is another enumeration of theſe particulars, with like profeſſions of national gratitude and obedience, that they may be the more ſtrongly impreſſed on our minds, and the duties conſequent thereon more effectually enforced; all the reſt of the proper ſervice has this general tendency; but in the Collect for the Communion Service, we add to the former conſiderations, a prayer for his preſent majeſty, requeſting GOD would protect the Royal Family and render his reign proſperous.

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the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACcept also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William*, upon this Day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into England, to preserve us from the attempts

attempts of our enemies to bereave us of our Religion and Laws; We moſt humbly praiſe and magnify thy moſt glorious Name for thy unſpeakable goodneſs towards us, expreſſed in both theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed: for our ſins have cried to Heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin; And increaſe in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayeſt ſtill continue thy favour, with the light of the Goſpel, to us and our poſterity for evermore; and that for thy dear Son's ſake Jeſus Chriſt, our only Mediator and Advocate. *Amen.*

¶ *Inſtead of the Prayer* [In time of War and Tumults] *ſhall be uſed this Prayer following.*

O Lord, who didſt this Day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood: infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with Judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame; we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, inſtead of the Collect for the day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty protector, we thy unworthy ſervants do humbly preſent ourſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs, in preſerving the King, and the Three Eſtates of the Realm of England aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a freſh

inſtance of thy loving-kindneſs towards us. We bleſs thee for giving His late Majeſty King *William* a ſafe arrival here, and for making all oppoſition fall before him, till he became our King and Governor. We beſeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treaſons and conſpiracies; Preſerve him in thy faith, fear, and love; Proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The * *Epiſtle.* ROM. 13.1.

LET every ſoul be ſubject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The ‡ *Goſpel.* S. LUKE 9. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to de-

* The abſolute ſupremacy of the magiſtrate or chief ruler in theſe kingdoms, is well ſet forth in the choice of this Epiſtle; where it is plainly laid down and fully aſſerted, ſo that nothing can warrant the uſurpation of Church-men in theſe matters, as the powers mentioned at that time were Heathen; and it would be the greateſt abſurdity to ſuppoſe, that more obedience were due to theſe than to Chriſtian Princes.

‡ The perſecuting ſpirit and falſe zeal of the partizans for Popiſh ſuperſtition, are ſufficiently diſcountenanced, in the rebuke here given to thoſe Apoſtles who would have called fire from heaven to deſtroy the Samaritans.

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ſtroy men's lives, but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. S. *Matth.*7.12.

After the Prayer for the Church militant, this following Prayer is to be uſed.

O ‡ God, whoſe Name is excellent in all the earth, and thy glory above the heavens; who on this day didſt miraculouſly preſerve our Church and State from the ſecret contrivance and helliſh malice of Popiſh conſpirators; and on this day alſo didſt begin to give us a mighty deliverance from the open tyranny and oppreſſion of the ſame cruel and blood-thirſty enemies; We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving-kindneſs to our Church and Nation, in the preſervation of our religion and liberties. And we humbly pray, that the devout ſenſe of this thy repeated mercy may renew and increaſe in us a ſpirit of love and thankfulneſs to thee its only Author; a ſpirit of peaceable ſubmiſſion and obedience to our gracious Sovereign Lord King GEORGE; and a ſpirit of fervent zeal for our holy religion, which thou haſt ſo wonderfully reſcued, and eſtabliſhed a bleſſing to us and our poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

‡ This Prayer is a recapitulation of the whole foregoing Service; wherein the compilers again celebrate GOD's mercies, and adore his goodneſs extended to theſe kingdoms in the detection of the Powder Plot, the Acceſſion of King *William*, and the continuance of thoſe bleſſings obtained at the Revolution, by the reign of his preſent Majeſty.

A FORM ‖ of PRAYER with FASTING, to be used yearly upon the Thirtieth Day of *January*, being the Day of the Martyrdom of the Bleſſed King CHARLES the Firſt; to implore the mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreaſonable men, may at any time hereafter be viſited upon us, or our poſterity.

¶ *If this Day ſhall happen to be* Sunday, *this Form of Prayer ſhall be uſed and the Faſt kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service of the Day ſhall be the ſame with the uſual Office for Holy-days in all things: except where it is in this Office otherwiſe appointed.*

The Order for MORNING PRAYER.

¶ *He that miniſtereth, ſhall begin with one or more of theſe Sentences.*

TO the † Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgement; not in thine anger, leſt thou bring us to nothing. *Jer.* 10. 24.

Enter not into judgement with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

¶ *Inſtead of* Venite Exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgements! *Pſal.* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs, our feet were almoſt gone: our treadings had well-nigh ſlipped. *Pſal.* 73. 2.

For why? we were grieved at the wicked: we did alſo ſee the ungodly in ſuch proſperity. ver 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together

‖ If we conſider the ſeries of oppreſſions which the ſubjects of theſe nations underwent, and the contempt thrown upon our fundamental laws during the uſurpation, and upon the murther of King *Charles* the Firſt, this Form of Prayer and Faſting was very properly appointed, as it tended to impreſs the minds of all good men with horror at ſuch wicked proceedings.

† Theſe introductory ſentences, and the Hymn, are adapted to the occaſion; and ſo are the proper Pſalms, Leſſons, &c. The whole ſervice is of the ſame nature; but the unchriſtian uſe made of it to keep up a reſentment among perſons of the ſame community is doubtleſs much to be lamented.

againſt

againſt him, to take away his life. *Pſal.* 31. 15.

They ſpoke againſt him with falſe tongues, and compaſſed him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2.

Yea, his own familiar friends, whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy entered into the gates of Jeruſalem: ſaying, When ſhall he die, and his name periſh? *ver.* 12. *Pſal.* 41. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* 35. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. 80. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. 5. 4 and 3. 3.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* 3. 4.

How is he numbered with the children of God: and his lot is among the ſaints! Wiſd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. *Pſal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O ſhut not up our ſouls with ſinners: nor our lives with the blood-thirſty. *Pſal.* 26. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. 51. 14.

For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee. *Pſal.* 5. 4.

Thou wilt deſtroy them that ſpeak leaſing: the Lord abhors both the blood-thirſty and deceitful man. ver. 6.

O how ſuddenly do they conſume: periſh, and come to a fearful end! *Pſal.* 73. 18.

Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of ſaints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and juſt are thy judgements! Pſal. 119. 137.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* 9. 10. 11.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* 1.

The ſecond, S. *Matth.* 27.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow, be uſed.*

O Moſt mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our gracious Sovereign King *Charles* the Firſt, to be (as this day) taken away by the hands of cruel and bloody men: We thy ſinful creatures here aſſembled before thee, do, in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation which brought down this heavy judgement upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever: But pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnify thy Name for thine abundant grace beſtowed upon our martyred Sovereign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant, meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow

low the example of his courage and conſtancy, his meekneſs and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins: and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this Day be uſed) immediately after the Collect* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King* (Almighty God, whoſe Kingdom is, *&c.*) *inſtead of the Collect for the Day, ſhall theſe two be uſed.*

O moſt mighty God, *&c.*

Bleſſed Lord, in whoſe ſight, *&c.*

As in the Morning Prayers.

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lord's ſake; whether it be to the king, as ſupreme;

ſupreme; or unto Governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. MATTH. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read, inſtead of the Sermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by Authority; or the Miniſter, who officiates, ſhall preach a Sermon of his own compoſing upon the ſame argument.*

¶ *In the Offertory ſhall this ſentence be read:*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer* [For the whole State of Chriſt's Church, &c.] *theſe two Collects following ſhall be uſed.*

O Lord,

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgement remembered mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed, bleſſed King *Charles* the Firſt; (as on this day) to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd; but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt; and didſt bring him back, in thy good appointed time, to ſit upon the throne of his Father; and, together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble and unfeigned thanks; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite exultemus, *ſhall here alſo be uſed before the Proper Pſalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Pſalms.* 79. 94. 85.

¶ *Proper Leſſons.*

The firſt, *Jer.* 12. or *Dan.* 9. to *v.* 22.

The ſecond, *Hebr.* 11. *v.* 32. and 12. to *v.* 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two, which next follow, be uſed.*

O Almighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine

thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people do here fall down before thee, confeſſing that thy judgements were right, in permitting cruel men, ſons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the ſame upon ourſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble ourſelves before thee; beſeeching thee to deliver this Nation from blood-guiltineſs (that of this day eſpecially) and to turn from us, and our poſterity, all thoſe judgements, which we by our ſins have worthily deſerved: Grant this, for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our dread Sovereign King *Charles* the Firſt, to be (as upon this day) given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed; whom thou waſt pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was; and at length by a wonderful providence bring him back, and ſet him thereon; to reſtore thy true Religion, and to ſettle Peace amongſt us: for theſe thy great mercies we glorify thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, &c.] *ſhall theſe three next following be uſed, as before at Morning Prayer.*

O Lord, we beſeech thee, &c.
O moſt mighty God, and, &c.
Turn thou us, &c.

¶ *Immediately before the Prayer of St.* Chryſoſtom, *ſhall this Collect which next followeth be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep: and who, by that barbarous murder (as upon this day) committed upon the ſacred perſon of thine Anointed, has taught us, that neither the greateſt of kings, nor the beſt of men, are more ſecure

cure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes; but that, according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING

to Almighty God, for having put an end to the Great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtoration of the Government after many Years Interruption: which unſpeakable Mercies were wonderfully compleated upon the § Twenty-ninth of *May*, in the Year 1660. And in Memory thereof, that Day in every Year is, by Act of Parliament, appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Obſervation of the Twenty-ninth Day of* May *yearly, as a Day of publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every ſuch Twenty-ninth of* May, *and Notice ſhall be given for the due Obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days, except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; If it be* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity-Sunday, *the Proper Pſalms appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before: and in all theſe caſes the reſt of this office ſhall be omitted; but if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite exultemus, *ſhall be conſtantly uſed.*

§ This, as well as the foregoing State holidays, is enforced by a particular act of parliament; where the re-eſtabliſhment of our religious and civil libertics, from a tyrannical uſurpation, is juſtly commemorated.

¶ *Morning*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

It is of the Lord's mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* 3. 22.

¶ *Inſtead of* Venite exultemus, *ſhall be ſaid or ſung this Hymn following; one Verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* 89. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. 111. 4.

Who can expreſs the noble Acts of the Lord: or ſhew forth all his praiſe? *Pſal.* 106. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. 111. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* 147. 6.

The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong. Pſal. 103. 6.

For he will not always be chiding: neither keepeth he his angel for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down, and fallen: but we are riſen, and ſtand upright. *Pſal.* 20. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and

ſhall

ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael; he ſhall bleſs the houſe of Aaron. *Pſal.* 115. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. ver. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! *Pſal.* 107. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. ver. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord; his mighty and wonderful works that he hath done. *Pſal.* 78. 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Pſal. 78. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the Ground of the heart. *Pſal.* 68. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* 7. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay alway, The Lord be praiſed. Pſal. 40. 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Proper Pſalms.* 124. 126. 129. 118.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* 19. *ver.* 9. or *Numb.* 16. *Te Deum.*

The ſecond, *The Epiſtle of S.* Jude. *Jubilate Deo.*

¶ *The Suffrages next after the Creed, ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſ. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the king;

Anſ. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſ. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord;

Anſ. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſ. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;
Anſ. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe kingdoms from *The Great Rebellion*, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies; and by placing him on the throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this Day, ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves; vowing all holy obedience, in thought, word, and work, unto thy divine Majeſty; and promiſing all loyal and dutiful allegiance to thine Anointed Servant now ſet over us, and to his heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth:*

Almighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious conſpiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned

thanks

thanks and praiſe, as for thy many other great and publick mercies, ſo eſpecially for that ſignal and wonderful deliverance, by thy wiſe and good Providence, as upon this day completed, and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, uſurpation, and tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand and thine arm did reſcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour and glory, and praiſe, with moſt humble and hearty thanks in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things; and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion Service immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, &c.

O Lord God of our ſalvation, &c.

As before at Morning Prayer.

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs,

edneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this ſentence be read.*

NOT every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole State of Chriſt's Church, &c.] *this Collect following ſhall be uſed.*

ALmighty God, and heavenly Father, who, of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy moſt holy Name, had contrived, and well-nigh effected the utter deſtruction of this Church and Kingdom; As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us: Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt the face of all his enemies: Clothe them with ſhame and confuſion; but upon himſelf and his poſterity let the Crown for ever flouriſh. So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, thro' Jeſus Chriſt our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

" GEORGE R.

" OUR Will and Pleaſure is, That theſe three Forms " of Prayer and Service, made for the Fifth of No- " vember, the Thirtieth of January, and the Twenty- " Ninth of May, be forthwith printed and publiſhed, and " for the future annexed to the Book of Common Prayer " and Liturgy of the Church of England; to be uſed yearly " on the ſaid Days, in all Cathedral and Collegiate Churches " and Chapels, in all Chapels of Colleges and Halls with- " in both our Univerſities, and of our Colleges of Eaton " and Wincheſter, and in all Pariſh-Churches and Chapels, " within that Part of our Kingdom of Great Britian called " England, the Dominion of Wales, and Town of Ber- " wick upon Tweed.

" Given at our Caſtle of WINDSOR, the twelfth day of " September, 1728; in the ſecond year of our Reign.

" *By His Majeſty's Command,*

" TOWNSHEND".

A FORM of PRAYER with THANKSGIVING

to Almighty GOD, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth of *October*; being the Day on which His Majeſty began his happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that, firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* 8. 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him! Pſal. 144. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* 111. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! Pſal. 107. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. *Pſal.* 84. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſal.* 61. 6. & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him. Pſal. 61. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſal.* 72. 7. & 147. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. 132. 19.

Bleſſed

Bleſſed be the Lord God even the God of Iſrael: which only doeth wondrous things. *Pſal.* 72. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen. Amen. ver. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* 20, 21, 101.

¶ *Proper Leſſons.*

The firſt, Joſh. 1. *to the end of the Ninth Verſe.*

Te Deum.

The Second, Rom. 13.

Jubilate Deo.

¶ *The Suffrages next after the Creed, ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſ. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the king;

Anſ. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſ. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people;

Anſ. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord;

Anſ. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſ. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſ. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving, for His Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the kingdoms of the world, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this Day, to place thy Servant, our Sovereign Lord King GEORGE upon the Throne of theſe Realms. Let thy wiſdom be his guide, and let thine arm ſtrengthen him; let juſtice, truth, and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian profeſſion, flouriſh in his days: Direct all his counſels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him chearfully and willingly for conſcience ſake; that neither our ſinful paſſions, nor our private intereſts may diſappoint his cares for the publick good: let him always poſſeſs the hearts of his people, that

that they may never be wanting in honour to his Perſon, and dutiful ſubmiſſion to his Authority: let his Reign be long and proſperous, and crown him with immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father, &c] *ſhall the following Prayer, for the King, and Royal Family be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble prayers, with our hearty thankſgivings for our Sovereign Lord GEORGE, as on this Day, ſet over us by thy grace and providence to be our King; and ſo together with him bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family; that they all ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect for God's protection of the King againſt all his Enemies.*

MOST gracious God, who haſt ſet thy ſervant GEORGE our King upon the throne of his Anceſtors, we moſt humbly beſeech thee to protect him on the ſame from all the dangers to which he may be expoſed; Hide him from the gathering together of the froward, and from the inſurrection of wicked doers: Do thou weaken the hands, blaſt the deſigns, and defeat the enterprizes of all his enemies; that no ſecret conſpiracies, nor open violences, may diſquiet his reign; but that being ſafely kept under the ſhadow of thy wing, and ſupported by thy power, he may triumph over all oppoſition; that ſo the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adverſities, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament, if ſitting.*

¶ *In the Communion Service, immediately before the reading of the Epiſtle, inſtead of the Collect for the King, and that of the Day, ſhall be uſed this Prayer for the King, as ſupreme Governor of this Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy faith, and haſt made it their duty to promote the ſpiritual welfare, together with the temporal intereſt of their people; We acknowledge with humble and thankful hearts thy great good-

goodneſs to us in ſetting thy Servant, our moſt gracious King, over this Church and Nation: Give him, we beſeech thee, all thoſe heavenly graces that are requiſite for ſo high a truſt; Let the work of thee his God proſper in his hand; Let his eyes behold the ſucceſs of his deſigns for the ſervice of thy true religion eſtabliſhed amongſt us; And make him a bleſſed inſtrument of protecting and advancing thy truth, wherever it is perſecuted and oppreſſed: Let hypocriſy and profaneneſs, ſuperſtition and idolatry fly before his face; Let not hereſies and falſe doctrines diſturb the peace of the Church, nor ſchiſms and cauſeleſs diviſions weaken it; but grant us to be of one heart and one mind in ſerving thee our God, and obeying him according to thy will. And that theſe bleſſings may be continued to after-ages, Let there never be one wanting in his Houſe to ſucceed him in the government of theſe kingdoms; that our poſterity may ſee his children's children, and peace upon Iſrael. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, gloriſy God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto

to them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene Creed, *ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* 5.16.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *theſe Collects following ſhall be uſed.*

¶ *A Prayer for Unity.*

O God the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of peace; Give us grace ſeriouſly to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptiſm; one God, and Father of us all; ſo we may henceforth be all of one heart and of one ſoul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, thro' Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, thro' Jeſus Chriſt our Lord, *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

" GEORGE R.

" OUR Will and Pleaſure is, That this Form of Pray-
" er and Service, made for the Twenty-fifth of Oc-
" tober be forthwith printed and publiſhed, and annexed
" to the Book of Common Prayer and Liturgy of the
" Church of England, to be uſed yearly on the ſaid Day,
" in all Cathedral and Collegiate Churches and Chapels,
" in all Chapels of Colleges and Halls, within both our
" Univerſities, and of our Colleges of Eaton and Win-
" cheſter, and in all Pariſh-Churches and Chapels within
" that part of our Kingdom of Great Britain called Eng-
" gland, the Dominion of Wales, and Town of Berwick
" upon Tweed.

" Given at our Court at St. JAMES's the ſeventh day of
" October, 1761; in the firſt Year of our Reign.

" *By his Majeſty's Command,*

" BUTE".

ARTICLES,

AGREED UPON BY THE

ARCHBISHOPS and BISHOPS of both PROVINCES, and the Whole CLERGY, in the CONVOCATION holden at LONDON in the Year 1562;

For avoiding of Diverſities of Opinions, and for the eſtabliſhing of Conſent touching True Religion. Reprinted by His Majeſty's Commandment, with His Royal Declaration prefixed thereunto.

HIS MAJESTY's DECLARATION.

"BEING by GOD's Ordinance, according to Our juſt Title, *Defender of the Faith, and ſupreme Governor of the Church, within theſe our Dominions*. We hold it moſt agreeable to this our Kingly Office, and Our own religious Zeal, to conſerve and maintain the Church committed to our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of ſo many of our Biſhops as might conveniently be called together, thought fit to make this Declaration following:

"That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have ſubſcribed unto) do contain the true Doctrine of the Church of *England*, agreeable to GOD's Word: Which we do therefore ratify and confirm; requiring all our loving Subjects to continue in the uniform Profeſſion thereof, and prohibiting the leaſt Difference from the ſaid Articles; which to that End We command to be new printed, and this Our Declaration to be publiſhed therewith.

"That We are Supreme Governor of the Church of *England*: And that if any Difference ariſe about the external Policy, concerning the *Injunctions*, *Canons*, and other *Conſtitutions* whatſoever thereto belonging, the Clergy in their Convocations is to order and ſettle them, having firſt obtained Leave under Our Broad Seal, ſo to do; and We approving their ſaid Ordinances and Conſtitutions: Providing that none be made contrary to the Laws and Cuſtoms of the Land.

"That out of our Princely Care, that the Churchmen may do the Work which is proper unto them, the Biſhops and Clergy from Time to Time, in Convocation, upon their humbly Deſire, ſhall have Licence under Our Broad Seal, to deliberate of, and to do all ſuch Things, as being made plain by them, and aſſented unto by Us, ſhall concern the ſettled Continuance of the Doctrine and Diſcipline of the Church of *England* now eſtabliſhed; from which We will not endure any varying or departing in the leaſt Degree.

"That for the preſent, though ſome Differences have been ill raiſed, yet We take Comfort in this, that all Clergymen within our Realm have always moſt willingly ſubſcribed to the Articles eſtabliſhed; which is an Argument to Us, that they all agree in the true, uſual, literal Meaning of the ſaid Articles, and that even in thoſe curious Points, in which the preſent Differences lie, Men of all Sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any Deſertion of the Articles eſtabliſhed.

"That therefore in theſe both curious and unhappy Differences, which have for ſo many hundred Years, in different Times and Places, exerciſed the Church of CHRIST, We will, that all further curious Search be laid aſide, and theſe Diſputes ſhut up in GOD's Promiſes, as they be generally ſet forth to us in the Holy Scriptures, and the general Meaning of the Articles of the Church of *England* according to them: And that no Man hereafter ſhall either print or preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full Meaning thereof; and ſhall not put his own Senſe or Comment to be the Meaning of the Article, but ſhall take it in the literal and grammatical Senſe.

"That if any public Reader in either of our Univerſities, or any Head or Maſter of a College, or any other Perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick Diſputation, or ſuffer any ſuch to be held either Way, in either the Univerſities or Colleges reſpectively; or if any Divine in the Univerſities ſhall preach or print any Thing either Way, other than is already eſtabliſhed in Convocation with our Royal Aſſent; he, or they, the Offenders, ſhall be liable to Our Diſpleaſure, and the Church's Cenſure in our Commiſſion Eccleſiaſtical, as well as any other: And We will ſee there ſhall be due Execution upon them."

I. Of

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs; the Maker and Preſerver of all things, both viſible and inviſible. And in unity of this Godhead there be three Perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

II. *Of the Word, or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, and of one ſubſtance with the Father, took Man's nature in the womb of the bleſſed Virgin, of her ſubſtance: ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God, and very Man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

III. *Of the going down of Chriſt into Hell.*

AS Chriſt died for us, and was buried; ſo alſo is it to be believed, that he went down into Hell.

IV. *Of the Reſurrection of Chriſt.*

CHRIST did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of Man's nature, wherewith he aſcended into Heaven, and there ſitteth, until he return to judge all men at the laſt day.

V. *Of the Holy Ghoſt.*

THE Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory with the Father and the Son, very and eternal God.

VI. *Of the ſufficiency of the holy Scriptures for ſalvation.*

HOLY Scripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy Scripture we do underſtand thoſe canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical BOOKS.

GENESIS,	*Numeri,*
Exodus,	*Deuteronomium,*
Leviticus,	*Joſhua,*
Judges,	*The 2 Book of Eſdras,*
Ruth,	*The Book of Heſter,*
The 1 Book of Samuel,	*The Book of Job,*
The 2 Book of Samuel,	*The Pſalms,*
The 1 Book of Kings,	*The Proverbs,*
The 2 Book of Kings,	*Eccleſiaſtes or Preacher,*
The 1 Book of Chronicles,	*Cantica, or Songs of Solomon,*
The 2 Book of Chronicles,	*4 Prophets the Greater,*
The 1 Book of Eſdras,	*12 Prophets the Leſs.*

And the other Books (as *Hierome* ſaith) the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine; ſuch are theſe following:

The 3 Book of Eſdras,	*The Song of the three Children,*
The 4 Book of Eſdras,	*The Story of Suſanna,*
The Book of Tobias,	*Of Bel and the Dragon,*
The Book of Judeth,	*The Prayer of Manaſſes,*
The reſt of the Book of Heſter,	*The 1 Book of Maccabees,*
The Book of Wiſdom,	*The 2 Book of Maccabees.*
Jeſus the Son of Sirach	
Baruch the Prophet,	

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Teſtament.*

THE Old Teſtament is not contrary to the New; for both in the Old and New Teſtament, everlaſting life is offered to Mankind by Chriſt, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for tranſitory promiſes. Although the Law given from God by Moſes, as touching Ceremonies and Rites, do not bind Chriſtian men, nor the Civil precepts thereof ought of neceſſity to be received in any common-wealth; yet notwithſtanding, no Chriſtian man whatſoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanaſius's* Creed, and that which is commonly called the *Apoſtles* Creed, ought thoroughly to be received and believed: for they may be proved by moſt certain warrants of holy Scripture.

IX. *Of Original or Birth-Sin.*

ORiginal Sin ſtandeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original Righteouſneſs, and is of his own Nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of na-

ture doth remain, yea, in them that are regenerated; whereby the luſt of the fleſh, called in Greek, *Phronema ſarkos*, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin.

X. *Of Free-Will.*

THE condition of Man, after the Fall of *Adam* is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Juſtification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith; and not for our own works or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſom Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

XII. *Of Good Works.*

ALbeit that Good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's judgement; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith; inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

XIII. *Of Works before Juſtification.*

WORKS done before the grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the School-authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV. *Of Works of Supererogation.*

VOluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without Sin.*

CHRIST in the truth of our nature, was made like unto us in all things, ſin only except; from which he was clearly void, both in his fleſh, and in his ſpirit. He came to be the lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. *John* ſaith) was not in him. But all we the reſt (although baptized and born again in Chriſt) yet offend in many things; and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.

XVI. *Of Sin after Baptiſm.*

NOT every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God we may riſe again, and amend our lives. And therefore they are to be condemned, which ſay, they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PRedeſtination to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only-begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of Predeſtination, and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: So, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfal, whereby the Devil doth thruſt them either into deſperation, or into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's Promiſes in ſuch wiſe, as they be generally ſet forth to us in holy Scripture: And in our doings, that Will of God is to be followed,

followed, which we have expreſly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Chriſt.*

THEY alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. *Of the Church.*

THE viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtered according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Hieruſalem*, *Alexandria*, and *Antioch*, have erred; ſo alſo the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it ſo expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

XXI. *Of the Authority of general Councils.*

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of miniſtering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or miniſtering the Sacraments in the congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by Men who have publick authority given unto them in the congregation, to call and ſend Miniſters into the Lord's vineyard.

XXIV. *Of ſpeaking in the Congregation in ſuch a tongue as the people underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

XXV. *Of the Sacraments.*

SAcraments ordained of Chriſt, be not only badges or tokens of Chriſtian men's profeſſion; but rather, they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel; that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five, commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſm, and the Lord's Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſome effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as Saint *Paul* ſaith.

XXVI. *Of the Unworthineſs of the Miniſters, which hinders not the effect of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the Miniſtration of the Word and Sacraments; yet foraſmuch as they do not the ſame in their own Name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their Miniſtry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtered unto them;

them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: Insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation, (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which do not eat the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BIshops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate persons, how they are to be avoided.*

THAT person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed, according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever thro' his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's authority, so that all things be done to edifying,

XXXV. *Of the Homilies.*

THE ſecond Book of Homilies, the ſeveral titles whereof we have joined under this Article, doth contain a godly and wholſom Doctrine, and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtanded of the people.

¶ Of the Names of the Homilies.

1 *OF the right Uſe of the Church.*
2 *Againſt peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works; firſt of Faſting.*
5 *Againſt Gluttony and Drunkenneſs.*
6 *Againſt Exceſs of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayer and Sacraments ought to be miniſtered in a known Tongue.*
10 *Of the reverend eſtimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Chriſt.*
13 *Of the Paſſion of Chriſt.*
14 *Of the Reſurrection of Chriſt.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16 *Of the Gifts of the Holy Ghoſt.*
17 *For the Rogation-days.*
18 *Of the ſtate of Matrimony.*
19 *Of Repentance.*
20 *Againſt Idleneſs.*
21 *Againſt Rebellion.*

XXXVI. *Of Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Arch-biſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: Neither hath it any thing that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the Rites of that Book, ſince the ſecond year of the forenamed King *Edward*, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites; we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. *Of the Civil Magiſtrates.*

THE King's Majeſty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain; and is not, nor ought to be ſubject to any foreign Juriſdiction.

Where we attribute to the King's Majeſty the chief government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended; we give not to our Princes the miniſtering either of God's Word, or of the Sacraments; the which thing the Injunctions alſo lately ſet forth by *Elizabeth* our Queen, do moſt plainly teſtify: But that only prerogative, which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf; that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil-doers.

The Biſhop of *Rome* hath no Juriſdiction in this Realm of *England*.

The Laws of the Realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. *Of Chriſtian men's Goods, which are not common.*

THE Riches and Goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain *Anabaptiſts* do falſly boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Chriſtian man's Oath.*

AS we confeſs, that vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle; ſo we judge, that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophet's teaching, in juſtice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before Rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our ſovereign Lady ELIZABETH, *by the grace of* GOD, *of* England, France, *and* Ireland, *Queen, Defender of the Faith,* &c. *Which Articles were deliberately read and confirmed again by the ſubſcription of the Hands of the Archbiſhops and Biſhops of the Upper-houſe, and by the ſubſcription of the whole Clergy of the Nether-houſe in their Convocation, in the Year of our Lord* 1571.

IF we conſider the time when the foregoing Articles were compiled, we muſt allow, that the peculiarities of Calvin, and the partial deciſions in the Synod of Dort, were of great weight with the reformed churches; ſo that the conſequences was unavoidable, either of framing the Articles in concert with the chief tenets of the reformed, or bringing on a breach of communion with them, which it was prudent to avoid. This accounts for the ſyſtematical terms and diſputable points affirmed in the Articles, of which there is not the leaſt trace in the ordinary ſervice; and therefore this general obſervation may ſuffice, inſtead of entering into particular remarks either upon them or the Canons.

TABLE of the ARTICLES

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A TABLE of KINDRED and AFFINITY,

wherein whoſoever are related, are forbidden in Scripture, and our Laws, to marry together.

A Man may not marry his	*A Woman may not marry with her*
1 Grandmother,	1 Grandfather,
2 Grandfather's Wife,	2 Grandmother's Huſband
3 Wife's Grandmother.	3 Huſband's Grandfather.
4 Father's Siſter,	4 Father's Brother,
5 Mother's Siſter,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Siſter's Huſband.
7 Mother's Brother's Wife,	7 Mother's Siſter's Huſband,
8 Wife's Father's Siſter,	8 Huſband's Father's Brother,
9 Wife's Mother's Siſter.	9 Huſband's Mother's Brother.
10 Mother,	10 Father,
11 Step-mother,	11 Step-father,
12 Wife's Mother.	12 Huſband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Huſband's Son,
15 Son's Wife.	15 Daughter's Huſband.
16 Siſter,	16 Brother,
17 Wife's Siſter,	17 Huſband's Brother,
18 Brother's Wife.	18 Siſter's Huſband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Huſband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Huſband
23 Wife's Son's Daughter,	23 Husband's Son's Son,
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Siſter's Daughter,	26 Siſter's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Siſter's Son's Wife,	28 Siſter's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Siſter's Daughter.	30 Husband's Siſter's Son.

FINIS.